2 Works in 1 vol

V3

MOSES and AARON
THE FIRST BOOKE
treateth of Perſons.

CHAP. I.
Of the forme of the Hebrewes Common-wealth untill Christ his comming, and when the Scepter departed from them.

THe forme and ſtate of government hath beene ſubject to change and variation amongſt all Nations, but eſpecially amongſt the *Iewes*, where theſe changes are obſervable.

At firſt, the *Fathers* of their ſeverall Families, and their *Firſt-borne* after them, exerciſed all kinde of governement, both *Eccleſiaſticall*, and *Civill*, being both *Kings* and *Prieſts*, in their owne houſes. They had power over their owne Families, to bleſſe, curſe, caſt out of doores, diſinherit, and to puniſh with death, as is apparent by theſe examples of *Noah* towards *Cham*; *Gen*. 9.25. of *Abraham* towards *Hagar* and *Iſmael*, *Gen*. 21.10. of *Iacob* towards *Simeon* and *Levi*, *Gen*. 49.3. & of *Iudah* towards *Thamar*, *Gen*. 38.24.

In *Moſes* his dayes then did this prerogative of primogenitureceaſe; and as *Aaron* and his poſterity was inueſted with the right, and title of *Prieſts*; ſo *Moſes*, and after him *Ioſua*, ruled all the people with a kind of *Monarchicall* authority. For *Moſes* was among the righteous as *King*, *Deut*.33.5.

After *Ioſua* ſucceeded *Iudges*; their offices were of abſolute and independent authority, like unto *Kings*, when once they were elected; but there were long vacancies, and chaſmes commonly betweene the ceſſation of the one, and the election of the other: yea for the moſt part, the people never choſe a *Iudge*, but in time of great troubles, and imminent dangers; which being over paſt, hee retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdome*, replyed, I will not reigne over you, neither ſhall my childe reigne ouer you, *Iudg*.8.23. That of *Samuel*, that hee judged *Iſrael* all the dayes of his life, 1 *Sam*.7.15. was [a] extraordinary. In this reſpect their *Iudges* ſymbolize with the *Roman Dictators*. This ſtate of Regiment continued amongſt them by the computation of S. [b] *Auguſtine*, three hundred twenty nine years. In theſe vacancies or diſtances of time, between *Iudge* and *Judge*, the greater and weightier matters were determined by that great Court of the *Seventy*, called the *Sanedrin*, in which reſpect the forme of government may bee thought *Ariſtocraticall*. *Kings* ſucceeded the *Iudges*, and they continued from *Saul* unto the captivity of *Babylon*, that is, [c] about 520. yeares.

From the Captivity unto the comming of *Chriſt*, (which time is [d] thought to have beene five hundred thirty ſix yeares) the ſtate of the Iewes became very confuſed. Sometimes they were ruled by *Deputies* and *Vicegerents*, who had not ſupreame authority in themſelves, but as it pleaſed the *Perſian Monarchs* to aſſigne them, [e] they were termed ראשי גלירת, *Raſche galiuth*, αἰχμαλωτάρχαι, *Heads of the Captivitie.* Of this ſort was *Zerobabel* and his ſucceſſors, who are reckoned in the [f] *Hebrew* Chronicles to bee theſe, *Meſullam, Hananiah, Berechïa*, and *Hoſadia*. All which are thought to have raigned under the *Perſian Monarchy*, and to have beene of the poſterity of *David*: as likewiſe the other ſucceeding tenne chiefe Governours after *Alexander* the Great. In the laſt of theſe ten, the government departed from the houſe of *David*, and was tranſlated to the *Macchabees*, who deſcended from the Tribe of *Levi*. They were called *Macchabæi*, from *Iudas Macchabæus*, [g] and hee had this name מכבאי *Macchabæus*, from the Capitall letters of this Motto, written in his enſigne or Banner, מי כמוך באלים יהוה, *Quis ſicut tu inter Deos ô Domine?* Where the firſt letters are, *M. C. B. A. I.* Among the *Maccabees*, ſoveraigne authority continued untill *Herod* the *Askalonite* his raigne, at what time our Saviour *Chriſt* was borne, according to *Iacobs* prophecie: The Scepter ſhall not depart from *Iudah*, nor a *Lawgiver* from betweene his feet, untill *Shiloh* (that is, the [h] *Meſſias* come, *Geneſis* 49. 10.

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[a] *Zepper.lib.*3. *leg.Moſ.cap.*6.

[b] *Aug.de Civ. Dei,l.*18.*c.*22.

[c] *Zepper.leg. Moſaic.l.*3.*c.*6.

[d] *Vide Funcii Chronol.*

For the right underſtanding of this prophecie, Wee muſt note two things; 1 The time when the Scepter was given to *Iudah*; 2 When taken from him. But firſt we muſt obſerve how theſe two words *Iudah*, and the *Scepter*, are diſtinguiſhed.

Prophecies

[e] *Maimon. in Iad. l. vit. tract. Sanedrin. cap. 4, ſect. 13.*

[f] *Seder. Olam minus.*

[g] *Carion. Chron. lib. 2. pag. 144.*

[h] *Targum Vziel. eadem pœnè verba habet Targum Ieroſolym.*

Some take *Iudah*

1 For the [i] Particular *Tribe of Iudah*; but this ſeemeth flat contrary to Scripture, for many of the *Iudges* were of other Tribes, and all the *Macchabees* of the Tribe of *Levi*.

2 For the [k] *Two Tribes* which cleaved to *Rehoboam*; becauſe in that diviſion of that people, theſe two Tribes alone were called *Iewes*, and that from *Iudah*, and that never before this diviſion.

3 For [l] *all the whole body of Iſrael*, conſiſting of twelve Tribes; all which (in the judgement of theſe men) were afterward by the ſingular providence of God, called *Iewes* from *Iudah*.

Some take *Scepter*

1 For [m] *legall power*, and Soveraigne authority, reſiding in one man principally.

2 For the [n] *forme of Government*, and face of a Common-wealth, governed and ruled by its owne lawes, cuſtomes, and rites: ſignifying as well the rule and authority of *inferiour Magiſtrates*, yea of *Prieſts* alſo, as of *Kings* and *Princes*.

From theſe different acceptions of theſe two words, flow foure different interpretations of *Jacobs* Prophecie.

[i] *Origines hom. 17. in Geneſ. Epiphan. contra Ebionæos, & maxima Hebræorum pars.*

[k] *Cunæus de rep. Hebr. lib. 1. cap. 9. p. 81.*

[l] *Euſ. demonſtr. lib. 8. c. 1. Montacut. in Analect. p. 72. Caſaub contra Baron. pag. 16.*

[m] *Patres plerique omnes.*

[n] *Caſaubon. adver. Baron. p. 19. It. p. 23. Iuſtinus Mart. in dialog. cum Tryphone. Cunæus lib. 1. de rep. Heb. cap. 9. p. 82.*

Some are of[o] opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Iudah*, that is, to the *two Tribes* cleaving to *Rehoboam*, at the time of that diviſion of the people: and that this *Scepter* was not taken from thẽ untill the deſtruction of *Ieruſalem*, becauſe that after *Herods* time untill then, their lawes remained in force, their *Prieſthood* continued, and their Common-wealth, though it were much defaced, yet not quite overthrowne.

Some are of[p] opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Iudah*, that is, to the *Twelve Tribes*, from the time of *Moſes*, and that this *Scepter* was not taken from them, untill the deſtruction of *Ieruſalem*: not in *Herod*, becauſe hee was a *Iew* (in that hee was a *Proſelyte*) for a *Iew* is a name, ſay they, of *profeſſion*, not of *Country*, or *Nation*.

Some are of[q] opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Iudah*, that is, to the *twelve Tribes*, from the time of *Moſes*, and that it was taken from them in *Herods* time: yet ſo, that in *Herods* time, this was but begun, and inchoate, and at the deſtruction of *Ieruſalem* it was fulfilled and conſummate.

Some are of[r] opinion, that the *Scepter* taken in the firſt acception, began to be given to *Iudah*, that is, to the *twelve Tribes*, from the time of *Moſes*, and that it was taken from them fully in *Herods* time. The former opinions, makes the comming of the *Meſſias*, to be a fore-runner of the departure of the *Scepter*: this makes the departure of the *Scep-*

[o] *Cunæus lib.* 1: *de rep. Heb. cap.* 11. *pag.* 96.

[p] *Ioſeph. Scalig. ex quo Caſaubon. adverſ. Baron. pa.* 19. *It. p.* 39.

[q] *Montacut. in Analect. pag.* 74.

[a] *Auguſtin. contra Manich. lib.* 12. *cap.* 47. *Euſeb. demonſt. lib.* 8. *Carion. Chron. pag.* 143.

ter to be a fore-runner or token of the *Meſſiah* his comming, which I take to be the principall thing aimed at in the prophecy. This opinion, as it is more generally received than the others, ſo upon juſter grounds. Now the *Scepter* was departed, and *given* to a *Proſelyte*, never ſo before[f]: yea now alſo, the *Law-giver* was departed from betweene *Iudahs* feet, and now the *Meſſiah* borne.

CHAP. II.

Of the Publicanes.

WEE having ſeene the moſt remarkable changes in the Common-wealth of the *Hebrewes*, we will note the chiefe obſervations concerning the perſons there inhabiting, and firſt concerning the *Publicans*, who were in the latter times, an heterogeneous member of that common-wealth. After that the Jewes became tributary to Rome (which[a] was affected by *Pompey* threeſcore yeeres before the birth of our *Saviour*) certaine officers were appointed by the Senate of Rome, unto whom it belonged, as well among the *Iewes*, as in other Provinces, to collect, and gather up ſuch cuſtome-money, or tribute, as was exacted by the Senate: thoſe that gathered up theſe *publique* paiments, were termed *Publicani*, *Publicanes*; and by reaſon of their covetons exactions, they commonly were hated by the people of the Provinces[b]: Every Province had his ſeverall *ſociety*, or company of *Publicanes*; Every *ſociety*, his diſtinct *Governour*, in which reſpect it is, that *Zaccheus* is called by the *Evangeliſt*,

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[f] *P. Galatin. lib. 4. cap. 6. pag. 203. ex Talmud. Ieroſol.*

[a] *Ioſeph. Locutus de Pompeio lib. 1. de bello Iud. cap. 5. pag. 720.*

[b] *Harum ſocietatum frequens mentio facta eſt apud Ciceron. in orat. pro Sex. Roſc. Muræna, Cn. Plancio.*

vangeliſt, ἀρχιτελώνης, *Princeps Publicanorum*, the *chiefe receaver of the Tribute*, or *chiefe Publicane*, *Luke* 19. 2. And all the provinciall Governours in theſe ſeverall ſocieties, had one chiefe [c] *Maſter* reſiding at *Rome*, unto whom the other ſubordinate Governours gave up their accounts. Theſe *Publicans* were hated in all Provinces, becauſe of their exactions, but chiefly in the Common-wealth of the *Iewes*, becauſe though it were chiefly maintained by the *Galilæans*, yet it was generally inclined unto by the *Iewes*, that Tribute ought not to be payed by them: this hatred is confirmed by that *Rabbinicall* proverbe, [d] *Take not a wife out of that familie wherein there is a Publicane, for ſuch are all Publicanes.* Yea a faithfull *Publicane* was ſo rare at *Rome* it ſelfe, that one *Sabinus* for his honeſt managing of that office, in an honourable remembrance thereof, had certaine images erected with this [*] ſuperſcription. Καλῶς τελωνήσαντι; *For the faithfull Publicane.* And therefore no marvell, if in the Goſpell, *Publicanes* and *ſinners* goe hand in hand.

It is now generally receaved as a truth undoubted, that not onely *Heathen* people, but ſometimes *Iewes* themſelves became *Publicanes*. *Tertullian* was of another opinion [e], and thought that all the *Publicanes* were *Heathens*; but hee hath beene in that long ſince confuted by [f] *Ierome*, and reaſon it ſelfe perſwadeth the contrary. Firſt, *Matthew* who was a *Publicane*, was afterward an *Apoſtle*, and therefore unlikely to have beene an *Heathen*. Secondly, *Zaccheus* his name was a pure *Hebrew* name, having no affinity with *Romane* names. Thirdly, the ground or principall argument on which *Tertullian* built, was meerly [g] erroneous.

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[c] *Sigon. de Antiq. jure civium Rom. lib. 2. cap. 4*

[d] *Iſ. Caſaubon. exercit. 3. 37.*

[*] *Suetõ. in Flav. Veſp. c. 1.*

[e] *Tertull. de pudic. cap. 9.*

[f] *Hieronym. epiſt. ad Damaſum.*

[g] *Fraudi fuit acutiſſimo Pœno, Hebraicæ linguæ ignoratio, nuſquam enim occurrit in fonte, ſpurius ille textus, quo Tertullianus potiſſimum nititur, Non erit vectigal, pendens ex filiis Iſrael. Deut. 23.*

CHAP. III.

Iſraelites, Proſelytes.

THe whole Common-wealth of *Iſrael* conſiſted of two ſorts of men, *Hebrewes*, and *Proſelytes*; he that was borne an *Hebrew*, either by *Father*, or *Mothers* ſide, was an *Hebrew*; but he that was borne ſo of both, was an *Hebrew of the Hebrewes*; ſuch a one was Saint *Paul*, *Phil.* 3. 5. Hee that was borne a *Proſelyte* either by *Father* or *Mothers* ſide, was tearmed *Ben ger*, The ſon of an *he-proſelite*, or *Ben gera*, The ſon of a *ſhe-proſelyte*; But hee that was by *Father* and *Mothers* ſide a *Proſelyte*, was termed [a] *Bagbag*, that is, the ſon of he and ſhe *Proſelites*.

The *Hebrewes* were of two ſorts, ſome lived in *Palæſtina*, and uſed the *Hebrew* text, theſe were called *Hebrewes* or *Iewes*; others were diſperſed in divers places of *Greece*, they uſed the *Greeke* tranſlation, and thence were termed Ελληνιςαὶ, [b] *Græciſts*: Saint *Luke* mentiõeth both. There aroſe a murmuring, τῶν Ελληνιςῶν, of the *Græciſts*, towards the *Hebrewes*, *Acts* 6. 1. Where note the difference betweene Ελληνες, & Ελληνιςαὶ, the *Græcians*, and the *Græciſts*; The *Græcians* are uſed by Saint *Paul*, to ſignifie all the *Heathen people*, and ſtand in oppoſition with *Hebrewes* in the generall acception, containing both the *Græciſts*, or diſperſed *Hebrewes*, and alſo thoſe of *Palæſtina*: the *Græciſts* were both by birth and Religion *Hebrewes*, ſtanding in oppoſition with *Hebrewes* in the ſtrict acception, taken for thoſe of *Palæſtina*.

The whole body of *Iſrael* was divided into twelve Tribes, and publique records were kept, wherein

every

[a] *Magni quidem nomen Rabbi apud Iudæos fuit, quem ex Paganiſmo ad Iudaiſmum cõverſum* בגבג *per ſigla appellarunt, i. filius Proſelyti, filius proſelytæ. Pirk. Aboth. cap.* 5.

[b] *De Iudæis Græcienſib. vide Scal. animadver. Euſeb.* 124. 1. & *in Can. Iſagog.* 278.

every ones genealogy was regiſtred, to manifeſt unto what particular Tribe hee belonged. Theſe records *Herod* burnt, hoping that in after ages, he might be thought originally an *Iſraelite*, if thoſe publike monuments might not be produced againſt him. [c] Thus much *Euſebius* plainly delivereth of him. I am of opinion, that another reaſon might be admitted, namely, That no diſtinction either of Tribe or Family, might appeare, but all being confounded, and amongſt the reſt, *Davids*, (unto whoſe Family by a peculiar right this Scepter belonged) *Herod* and his poſterity might bee the better ſecured of the Kingdome.

Proſelytes were thoſe Heathen people, who diſclaiming *Paganiſme*, became converts, and joyned themſelves unto the Church of the *Iewes*. They were termed *Proſelytes*, ἀπο τοῦ προσεληλυθέναι, from their comming and adjoyning unto the *Iewes*. Concerning theſe *Proſelytes*, we will conſider theſe three things. 1. The ſeverall kindes of *Proſelytes*; 2. The manner of making them; 3. In what account or reſpect they lived among the *Iewes*.

Firſt, the kinds of *Proſelytes* were two; גר ברית *Ger berith, Proſelytus fœderis, A Proſelyte of the covenant.* Hee ſubmitted himſelfe unto the Circumciſion, and to the whole *Moſaicall* Pædagogy. [d] The *Rabbies* terme ſuch a one גר צדק *Ger tſedek, Proſelytum juſtitiæ*, A *Proſelyte of righteouſneſſe*. Secondly, גר שער *Ger ſahagnar, Proſelytus portæ,* A *proſelyte*, or *ſtranger within thy gates, Deut.* 14. 21. Of him alſo wee read in the fourth Commandement. Hee was ſuffered to dwell amongſt them, whence he is alſo called תושב *Toſchab, Incola*, an inhabitant. Hee was not circumciſed, neither did hee conforme himſelfe to *Moſaicall*

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[c] *Euſeb. Eccleſ. hiſt. lib.* 1. *cap.* 8.

[d] *Rabbi Salomõ Deut.* 23. 14.

rites,and ordinances, onely hee was tied to the obedience of thoſe Commandements which among the *Hebrew Doctors* goe under the name of *Noahs* ſeven Commandements; [e] which they reckon thus: 1 Judgments or puniſhments for malefactors. 2. Bleſſing the name of God; under this is contained the keeping of the Sabbath. 3. Diſclaiming Idolatry. 4. Uncovering ones nakedneſſe. 5. Shedding of blood. 6. Robbery. 7. Eating of any member of a beaſt, takē from it alive. Of this ſort were *Naaman* the *Syrian*, the *Eunuch*, *Cornelius*, and thoſe of whom wee reade, That there were dwelling at *Ieruſalem Jewes*, [f] *Men that feared God* of every Nation, under Heaven *Acts* 2.5.

Secondly, to the making of one to be a *Proſelyte of the Covenant*, according to the difference of ſex, and the difference of times, the rites of initiation varied. To the making of [g] a *Male proſelyte*, at firſt three things were required. 1. * *Circumciſion*. 2. *A kinde of purification by water*. 3. *The blood of oblation*. This *oblation* was commonly two Turtles or Pigeons. To the making of a *Woman proſelyte*, were required onely, *Purification by water*, and *Oblation* [h], Now becauſe the *Iewes* have neither Altar, nor Sacrifice, they ſay that for the *males*, *Circumciſion*, and *purification by water* ſufficeth; and for the *females*, onely *purification by water*. [i] In *Davids* time they ſay, that many thouſands of *proſelytes* were joyned unto the *Church* without *Circumciſion*, by this *purification*.

Hence we may obſerve, that a kinde of *initiation by water* was long in uſe among the *Iewes*, though it were not *Sacramentall* untill *Chriſt* his inſtitution: yea therefore it may ſeeme to have beene uſed by them, becauſe they expected it at the comming of the *Meſ-*

ſias,

[e] *Sheindler in pentaglot.* p. 1530.

[f] Ανδρες ἐυλαϐεῖς.

[g] *Moſes Kotſen.* *fol.*20.*col.*2.

* במילת ובטבילה ובחרצאה דמים של קרבן׃

[h] *Druſius de trib. ſect.*2.*p.*102.

[i] *Moſes Ægyptius in Aſſurebiah*, *Perek.* 13. *fol.* 137. *vide Serarium tribæreſ.l.*2. *c.*2.

ſias, as appeareth by their comming unto *Iohn*, queſtioning not ſo much his *Baptiſme*, as his *authority*, by what *authority* he baptized: Why *baptizeſt thou then*, if thou be not that *Chriſt*, nor *Elias*, neither that *Prophet? Iohn* 1.25.

Thirdly, the reſpect borne by the *Iewes* towards *Proſelytes*, was charitable; [k] they uſed no upbraiding termes towards them, ſaying, *Remember thy former deeds*. Notwithſtanding it was alſo provided, [l] No *Proſelyte* ſhould bee eligible into the Court of their *Sanhedrim*, yea in their common commerce, they had an uſuall proverbe which admoniſhed them of warineſſe, [m] *Vel ad decimam uſque generationem a Proſelytis cave; Beware of Proſelytes to the tenth generation.*

[k] *P.Fag.Exod.* 22.21.

[l] *Moſes Ægypt l.vit.Iad.tract. Sanhedrim,c.*2.

[n] *Cauſab.adverſ.Baron.p.*27.

CHAP. IV.

Of their Kings.

WEE ſhall reade of three ſorts of *Kings* in the Old Teſtament. *Melchiſedek* was *King* and *Prieſt*, *David King* and *Prophet*, others ſimply *Kings*. *Melchiſedek* was *King* and *Prieſt*, *David King* and *Prophet*. The concurrence of *Princely Soveraignty*, and *holy orders*, in the ſame man, intimates that ſupreme authority ſhould alwayes bee accompanied with care of religion: In which reſpect *Ioaſh*, when he was annointed *King*, received the Teſtimony or booke of the Law, 2 *King*. 11. 12. neither did theſe two meet onely in *Melchiſedek* and *David*, but the ſame man among the *Heathens* [a] was oftentimes *King* and *Prieſt*. And *Triſmegiſtus* had his name *Ter maximus*, [b] becauſe he was *Philoſophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All *Kings* were not annointed, but

[a] *Rex Anius Rex idem hominum, Phœbiq; Sacerdos. Virg. Æneid.lib.*3.

[b] *Alex.Neapolit.lib.*2.*cap.*6.

but onely thoſe in whom ſucceſſion was broken, and there the firſt of the family was annointed for his ſucceſſors, except in caſe of diſſention, where there was required a renued unction, for the confirmation of his authority. For this reaſon it was that *Salomon* was annointed as well as *David*, becauſe of the ſtrife betweene him and *Adoniah*.

Furthermore *Saul* and *Iehu* were annointed בפך, *Bepac*, with a *Cruſe* of oyle, to ſhew the ſhort continuance of their kingdomes. *David* and *Salomon* were annoynted בקרן, *Bekeren*, with an *horne* of oyle, that is, in a *plentifull meaſure*, to ſhew the long continuance of their Kingdomes.

As Kings were diſtinguiſht from the people by many enſignes of honour, by their Crowne, their Scepter, their Throne &c. ſo likewiſe were they diſtinguiſhed by their apparell; that was the reaſon that *Ahab* entring into battell, changed his apparel, 1 *Kings* 22.30. Though purple and white colours were not appropriated unto Kings, [c] yet theſe colours were in chiefe eſteeme, and principally uſed by them, [d] yea *purple* above others was affected by the *Emperours* and Nobility of *Rome*; and *white* by the Nobility of the *Iewes*, whence the *Hebrewes* terme their Noble-men, and ſuch as are of beſt Rancke חורים, *Chorim*, *Albatos*, men *clad in white*; and on the contrary, men of meaner rank, חשוכים, *Chaſchucim*, *Sordidatos*, men *clad with a foule garment*. Hence is that of Saint *Iames*, if there come a man with a gold Ring, and in goodly apparell ἐν ἐσθῆτι λαμπρᾷ, in a *white garment*, and there come alſo a poor man, ἐν ῥυπαρᾷ ἐσθῆτι, in a vile or *foule raiment*, *Iam.* 2.2. This may bee the reaſon, why when the *Iewes* accuſed *Christ* of treaſon, *Pilate* his ſouldiers clad him in *purple*, *Matth.* 27.28. and

[c] *Valer, Max.* l. 1. cap. 6.

[d] *Alex. ab Alex.* lib. 1. cap. 20.

and *Herod* the *Tetrarch* of *Galilee* put on him a *white garment*, *Luk.* 23.11. both therein applying themſelves to the cuſtomes of their owne Country, and in deriſion, cloathing him as *a King*.

CHAP. V.

The High-Prieſt, Prieſts, Levites, and Nethinims.

THere were three rankes or degrees of Miniſters about the *Temple*, *Prieſts*, *Levites*, and *Nethinims*; they may bee paralleld with *Miniſters*, *Deacons*, and *Subdeacons* in the *Primitive Church*: Over all theſe the *High-Prieſt* was chiefe.

In *Aaron* and his poſterity, was continued the ſucceſſion of the *Prieſts*; the *High-Prieſthood* was tyed to the line of his firſt-borne; all the reſt of his poſterity were *Prieſts*, ſimply ſo called, or called *Prieſts of the ſecond Order*, 2 *Kings* 23.4.

Except *Aaron*, and thoſe that iſſued from his loynes, (in whom the *ſeries* of *Prieſts* was continued) all the reſt of *Levi* his poſterity were called *Levites*.

Both in the *High-Prieſt*, and the *ſecond* or *inferiour Prieſts*, there are two things conſiderable. Firſt, their *Conſecration*; Secondly, their *Office*. In both theſe, ſomewhat they *differed*, ſomewhat they *agreed*.

In their *Conſecration* they differed. Firſt [a] The *High-Prieſt* was *annoynted*: the materials of this chriſme or oyntment are preſcribed, *Exodus* 30.23. It was powred upon *Aarons* head, *Levitic.* 8.12. It ranne

[a] *Hinc Sacerdos ſummus in fonte legitur Sacerdos unctus, Levit.* 4.5. *Ionathan habet, Sacerdos magnus vel ſummus. Diſertè Aben Eſra, Sacerdos magnus ipſe eſt Sacerdos unctus. Lyranus adhuc clarius, Sacerdos unctus eſt Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.*

down to his beard, and to the border of his garments, *Pſalm*, 133.2. The *ſecond prieſts* were onely *ſprinckled* with this Oyle, mixed with the blood of the Sacrifice, *Levit*.8.30. In this was typed out the unction of our *Saviour*, who was *anointed* with the oyle of gladneſſe above his fellowes, *Pſal*.45.8. Hee was *annointed* ab o e his fellowes, *Extenſivè*, and *Intenſivè*. *Extenſivè*, for though *Aaron* was *annointed Prieſt*, *Saul* annointed *King*, *Eliſha* annointed *Prophet*, *Melchiſedeck King* and *Prieſt*, *Moſes Prieſt* and *Prophet*, *David King* and *Prophet*; yet none ſave onely *Chriſt*, *King*, *Prieſt*, and *Prophet*. *Intenſivè*, he was *annointed*, we *ſprinckled*. He was *full* of grace and truth. *Ioh*.1.14. And from this *fulneſſe*, wee receive grace for grace, *verſ*.16. And all *Chriſtians*, eſpecially Miniſters, are unto *God* the ſweet ſavour of *Chriſt*, 2 *Cor*.2.5.

Secondly, they differed in their garments, which were a neceſſary adjunct to their *Conſecration*. The *High*-*Prieſt* wore at the time of his ordinary miniſtration in the *Sanctuary*, eight garments, *Exodus* 28. Firſt, *Breeches of linnen*, put next upon his fleſh. Secondly, A *Coate of fine linnen*, put over the breeches. Thirdly, A *girdle embroidered, of fine linnen, blew, purple, and ſcarlet*, wherwith the coat was girded. Fourthly, A *robe all of blew*, with ſeventy two bels of gold, and as many Pomegranats, of blew, purple and ſcarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, An *Ephod of gold and of blew, purple, ſcarlet, and fine linnen curiouſly wrought*; on the ſhoulders thereof were two faire *Beryll* ſtones engraven, with the names of the twelve Tribes of *Iſrael*. This *Ephod* was put over the Robe, and girded thereto with a curious girdle made of the ſame. Sixthly, A *Breſt plate wrought of gold, blew, purple, ſcarlet, and* *fine linnen*, which being a ſpanne ſquare, was faſtned by gold chaines, and rings upon the *Ephod:* herein were ſet *twelve* ſeverall ſtones, on which the names of the *twelve Tribes* were engraven: Moreover, in this Breſtplate were the *Urim* and *Thummim* placed. Seventhly, A *Mitre of fine linnen, ſixteene cubits long, wrapped about his head.* Eighthly, A *plate of purple gold, or holy Crowne two fingers broad*, whereon was graven *Holineſſe to the Lord:* this was tyed with a blew lace upon the fore-front of the *Mitre*.

Theſe eight garments the *High Prieſt* uſed in his ordinary miniſtration, and they are termed by the *Rabbies*, בגדי זהב *Bigde Zahab*, *Veſtimenta aurea*, *Golden Veſtiments*, becauſe of their richneſſe in compariſon of other extraordinary garments, which hee wore onely, once a yeare, when he entred into the *Holy* of *Holies*, upon the Propitiation day, *Levit.* 15.4. 23. Theſe latter are called בגדי לבן *Bigde Laban*, *Veſtimenta alba*, *White garments*, they were in number foure. 1 *A linnen breeches.* 2 *A linnen coat.* 3 *A linnen girdle.* 4 *A Linnen Mitre*, *Levit.* 16.4.

In time of the ſecond *Temple*,[a] becauſe the *Chriſme* or holy oyle could not bee found, therefore as formerly in reſpect of his *union*, the *High-Prieſt* was called by the *Talmudiſts*, מתרבה משחה *Mithrabe Miſcha*, *Auctus unctione*, *The annointed:* ſo when the oyle was loſt, in reſpect of his *garments*, he was termed, מתרבה בגדים *Mithrabe begadim*, *Auctus veſtibus*, *the clothed*. Thoſe fore-mentioned garments [b] the *High-Prieſt* might not weare abroad in the City, unleſſe ſome urgent occaſion compelled him, as *Simeon the Juſt* did, when hee went forth to meet *Alexander* the Great.

In his apparell the threefold office of our *Saviour*

[a] *Cunæus lib.* 2. *de reſp. Heb. cap.* 7. *pag.* 222.

[b] *Moſes Kotſenſis præcept. affirm.* 173. *f.* 212. *col.* 3.

Chriſt was ſhadowed, the *Crowne* ſignified his *Kingly* office ; the *Urim* and *Thummim*, and likewiſe his *Bells* and *Pomegranats*, his *Propheticall* office : by *Urim* and *Thummim*, hee anſwered as from an *Oracle* ; by the *Bells* was typed the ſound of his doctrine ; by the *Pomegranats*, the ſweet ſavour of an holy life ; the *Names* of the twelve *Tribes engraven* on the *Ephod*, and the *Breſt-plate*, ſignified his *Prieſtly office*, preſenting unto *God* the whole *Church*, for which hee maketh interceſſion. Hee knoweth his owne ſheepe by *name*, *Iohn* 10. 3.

The *inferiour Prieſts* had onely foure garments, which they uſed in their miniſtration. 1 *A linnen breeches.* 2 *A linnen coat.* 3 *linnen girdle.* 4 *A linnen bonnet*, *Exod.* 28.

Thirdly, they differed in their *marriage*. The *High-Prieſt* might not marry a *widdow*, nor a *divorced woman*, nor an *harlot*, but a *Virgin*, *Levit.* 21. 14. From a *Widdow* he could not expect the *firſt love* : from a *divorced woman* he could not expect the *firſt, or juſt love:* from an *harlot* neither *firſt*, *juſt*, nor *onely love* : all which *Chriſt* (whom the *High-Prieſt* did herein repreſent) expecteth from his *Church*. The other *Prieſts* might lawfully marry a *widdow*, *Levit.* 21. 7.

The *High-Prieſt*, and the *inferiour Prieſts*, agreed in their *Conſecration* in theſe particulars. It was required firſt, that both ſhould be void of bodily blemiſh, *Levit.* 21. 17. Secondly, that both ſhould be preſented unto the Lord at the doore of the *Tabernacle*, *Exod.* 29. 4. Thirdly, that both ſhould be waſhed with water, *Exod.* 29. 4. Fourthly, that both ſhould be conſecrated by offering up certaine Sacrifices, *Exod.* 29. Fifthly, that both ſhould have of the blood of the other Ramme, put upon the tip of the right eare, the thumbe of the right hand, and the great toe of the right foot, *Exod.*29.20.

In the time of their *Conſecration* certaine peeces of the ſacrifice were put into the *Prieſts* hand, *Exod.*29.9. The ceremony in the *Chriſtian Church*, uſed by the *Biſhop* unto the *Miniſter* in time of *Ordination, that the Biſhop* giveth the *Bible* into the hands of the *Miniſter*, doth much reſemble this. And both may ſignifie, that no man taketh his honour unto himſelfe, but he that is called of *God*, as was *Aaron*, *Heb* 5.4. Hence *Conſecration* in the *Hebrew* phraſe is termed *Filling of the hand.* And contrary to this did *Ieroboams Prieſts*, whoſoever would, hee *Filled his owne hand*, 1 *King.*13.33. that is, *He thruſt himſelfe into the Prieſthood.*

In the diſcharge of their offices, the *High-Prieſt* differed from the other *Prieſts:* Firſt, becauſe hee onely, and that but once a yeare, entred into the *Holy of Holies*, *Exod.*16.34.

Secondly, the *High-Prieſt* might not mourne for the death of his neareſt kin, *Levit.*21.10 11. The phraſes uſed there to expreſſe mourning are two. Firſt *uncovering the head.* Secondly, *Renting the clothes:* Of both theſe ſomewhat is ſpoken in the Chapter of *Buriall*, but concerning the latter it will not be amiſſe to note that the *Talmudiſts* determine the matter thus: ſaying [e] That it was lawfull for the *High-Prieſt* to teare the skirt, or nether part of his garment, but from the boſome downeward it was unlawfull: which if it be true, then it doth not neceſſarily follow, that *Caiaphas* did contrary to the Law in renting his clothes, *Matth.*26.65. *The inferiour Prieſts* might mourne for theſe ſix; *Father, Mother, Son, Daughter, Brother*, and *Siſter, that had no husband, Levit* 21.2.

[e] *Vide Cunæum de rep.Heb.lib.2.c.3*

In the diſcharge of their offices, the *High-Prieſt*, and other *Prieſts* agreed in theſe particulars: Firſt, they both burnt incenſe, and offered ſacrifices, 1 *Chron.*6. 49. Secondly, they both ſounded the Trumpets, the uſe whereof was twofold, ſometimes to ſound an alarum in the warre, ſometimes to aſſemble the people and their Rulers, *Numb.*10. Thirdly, they both ſlew the ſacrifices, 2 *Chron.* 29. 22. Fourthly, they both inſtructed the people, *Malac.*2.7. Fifthly, they both judged of leproſie, *Levit.*13.2.

For the more orderly performance of theſe offices, the *High-Prieſt* had his ſuffragan, [d] called סגן *Sagan*, who in caſe of the *High Prieſts* pollution, performed his office. Of this ſort was *Zephaniah*, *Ierem.* 52 24. And of this ſort *Annas* is thought to have bin, when *Caiaphas* was *High-Prieſt.* [e] In this ſenſe they interpret *Annas* and *Caiaphas* to have beene *High Prieſts* the ſame yeare, *Luke* 3.2. The *High Prieſt* and his *Sagan*, reſembled our *Biſhop* and his *Suffragan*: The *Patriarke* of *Conſtantinople* and his *Primore* termed *Protoſyncellus*, and amongſt the *Romans*, the *Centurion* and his *Optio*: for the *Lievtenants* in warre, who in caſe of neceſſity ſupplied the *Centurions* place were termed *Optiones.*

[d] *Elias Thisbit.*

[e] *Caſaub. adverſ. Baron. p.* 242. *It Ioſeph. Scaliger. in Prole. ad Euſ.*

That every one of the inferiour *Prieſts* might equally ſerve in his order, *King David* diſtributed the whole company of them into twenty foure rankes or courſes, called ἐφημερίαι, *Turmæ*, *vices.* *Nadab* and *Abihu* being dead, there remained only two ſonnes to *Aaron*, namely, *Eleazar* and *Ithamar*; now as the ſucceſſion of *Prieſts* was preſerved in theſe two families, ſo did *David* at this time according to the number of people in each family, make his diviſion. *Eleazars* family he divided into ſixteene ranks, and *Ithamars* into eight; the diviſion was by *Lot*, the firſt

Lot fell to *Iehoiarib*, the ſecond to *Iedaiah*, the third to *Hairim, &c.* 1 *Chron*.24. Every rank or courſe ſerved weekly in the *Temple* by turne, and the ranks received their names frō thoſe, who at that time were the heads of the ſeverall families, and ever after retained the ſame names. The chiefe of every rank was called, *Summus Sacerdos iſtius claſſis*: *The Chiefe Prieſt of that rank.* Hence it is that we reade of many *High-Prieſts* aſſembled together, *Mark* 14.1. Furthermore we are to note, that as the weekly courſe fell out by lot, ſo did they by lot determine each particular *Prieſts* ſervice; namely, who ſhould burne incenſe, who ſlay the beaſts, who lay them on the Altar, who dreſſe the Lampes, &c. *Zacharias* was of the *courſe of Abia*, *Luke* 1.5. that is, of the *eighth courſe*, and his lot was to burne incenſe, *Luke* 1.9.

The office of the *Levites* was to pitch, to take down, to beare up and down the *Tabernacle*, and the veſſels thereof. *Levi* had three ſonnes, *Gerſhon*, *Cohath*, and *Merari*: and accordingly the whole company of the *Levits* were diſtinguiſht into three orders, *Gerſhonites*, *Cohathites*, and *Merarites*. The *Gerſhonites* charge was to carry the coverings and hangings of the *Tabernacle*. The chiefe things within the Sanctuary were committed to the *Cohathites*. The wood-work, and the reſt of the inſtruments were committed to the charge of the *Merarites*, *Numb*.3. This was the office of the *Levites*, in *Moſes* his time, and whiles they were on their journey, in the wilderneſſe; but afterward when they were ſetled in the promiſed Land, then *David* changed their office, appointing them, ſome to have the charge of the treaſures of the *Temple*, 1 *Chron*.26.20. others to be overſeers and *Iudges*, others to be *Porters*, others *Singers*, 1 *Chron*.23.4. The *Singers* in time of ſinging were clad in linnen

Robes, or Surpleſſes, 2 *Chron.* 5.12. The *Singers* were divided into twenty foure *orders* or *courſes*, 1 *Chron.* 25 8. And the *Porters* into as many, 1 *Chron*, 26. that both might ſupply their turnes weekely by lot, as the *Prieſt* did. In *Moſes* time alſo, their *Conſecration* began at the *five and twentieth* yeare of their age: In *Davids* at the *twentieth*, 1 *Chron.* 23.24. *Ezra* 3.8. Here we may note the liberty granted unto the *Church*, in changing *Ceremonies:* the office of the *Levites* in *Davids* time, was not the ſame as in *Moſes*; and againe, *Moſes* and *David* agreed not in the time of their *Conſecration*. Againe, in the *Chriſtian Church* we ſhall finde in *Matthias* his election, the uſe of *Lots*; not ſo in *Pauls*, or any other of the *Apoſtles:* In their meetings, uſe of an *holy kiſſe*; and at the Lords Supper, uſe of their *Love-feaſts*, both now antiquated thorowout *Chriſtendome*.

Moreover there are certaine *degrees* obſerveable among the *Levites:* Firſt, their *Initiation*, when they were a month old, they were *initiated* and preſented unto *God*, *Numb.* 3.15. Secondly, their *Conſecration*, they were *conſecrated* by impoſition of hands, when they were five and twenty yeares old, *Numb.* 8.24. From thence for five yeares following, they learned their office. Thoſe that impoſed hands on them are ſaid in the Text, *Numb.* 8.10. to be the *ſonnes of Iſrael*. *Ghazkuni* interpreteth that place, the *Firſt-borne of Iſrael*. They were the *Repreſentative Church*, and in alluſion to this, the *Church of Chriſt* is called the *Church of the firſt borne*, *Heb.* 12.23. At the ſame time the *Levites* were *waved* by the *Prieſts*, that is, as the Greeke reades it, [f] *Separated*, which word is uſed for the *Miniſters of Chriſt*, [g] *Separate me Barnabas and Paul*, *Acts* 13.2. Thirdly, their *Miniſtration*, to carry up and

downe

[f] Αφοριεῖ ἀαρὼν

[g] Αφορίσατε.

downe the *Tabernacle*, and this was at the thirtieth yeare of their age, untill the fiftieth, *Numb.* 4.3. Laſtly, their *vacation*, or *diſcharge* from that laborious ſervice of carrying the *Tabernacle*; notwithſtanding even then they were to ſerve in their charge, to encampe round about the Tent, to ſing, and to beware that no ſtranger came into the Temple, [h] and likewiſe to overſee and inſtruct younger *Levites* in the manner of *Biſhops*. Unto theſe degrees the Apoſtle ſeemeth to have reſpect: They that have miniſtred well get themſelves a good *degree*, 1 *Timothie* 3.13. The like kinde of [i] *degrees* are obſerveable among the *Veſtall Virgins*, they remained in their Nunnerie thirty *yeares*. *Tenne Yeares* they learned the myſteries of their profeſſion; *Tenne yeares* they exerciſed them, and *Tenne yeares* they taught them others. From this cuſtome of *impoſing hands* on the *Levites*, hath flowne the like cuſtome, uſed by the *Apoſtles* in conferring Orders, *Act.* 6.6. 1 *Tim.* 5.22.

Obſerve the difference of theſe three phraſes, Χειροθεσία, The *impoſition of hands*. Χειροτονία, The *holding up of hands*, in token of *elevation* or *ordination*, *Act* 14.23. And ἔκτασις χειρῶν, *A ſtretching forth of the hands*. Both the firſt geſtures were uſed in *Ordination*, or *conferring Orders*. The firſt of all, namely, *impoſition of hands*, was borrowed from the *Hebrewes*. The ſecond, namely, the *holding up of hands*, was taken from the [k] *Athenians*; who had two ſorts of Magiſtrates, Κληρωτοὶ, *Magiſtrates choſen by Lots*: and Χειροτονηταὶ, *Magiſtrates choſen by holding up of hands*. The third geſture of the hands called ἔκτασις χειρῶν, *A ſtretching forth of hands*, [l] ſometimes it is termed τῆς χειρὸς νεῦμα, the *beckning with the hand*, a geſture uſed in craving ſilence; ſo *Paul* ſtret-

[h] *Franciſc. Jun. Analyt. Expoſ. Num.* 8.

[i] *Dionyſ. Halycarnaſſ. lib.* 2.

[k] *Æſchines contra Cteſiphontem.*

[l] *Herodian. p.* 45.

ched forth the hand and anſwered for himſelfe, *Acts* 26.1.

m *Moſes Kotſen.* *fol.*211.*col.*4.

There were [m] another ſort of holy perſons termed אנשי מעמד *Anſche Magnamad, Viri ſtationarii*, the Law requiring that whoſoever offered either gift or ſacrifice, he ſhould preſent it unto the Lord with his own hands, and *ſtand by* during the time of his oblation. Now becauſe all *Iſrael* could not *ſtand by*, for the narrowneſſe of the place, hence when an offering was made for all the people, certaine ſelected perſons choſen for that purpoſe, ſupplied the ſtead of all the people. They were divided as the *Prieſts* and *Levites*, into twenty four *ranks* and *orders*, weekly to miniſter in the *Temple*, but the choice was not reſtrained to the *Tribe of Levi*, but was indifferently made out of the *people*. Every *rank* had one *foreman*, chiefe above the reſt, termed [n] *Stationum Princeps*, the *Foreman of the Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the houſe of God; they were not *Levites*, no nor *Iſraelites*, but *Gibeonites*, whom becauſe of their fraudulent dealing, *Ioſhuah* made in this manner tributary, *Ioſh.* 9. 23. They were afterward called *Nethinims*, *Ezra* 2.43. from נתן *Nathan*, which ſignifieth to *give*, becauſe they were given for the ſervice of the *Temple*. Their office was vile and baſe, as appeareth by that proverbiall ſpeech; From the hewer of thy wood, unto the drawer of thy water, *Deuteronomy* 29.11.

n ראש מעמד

CHAP. VI.

Of the Prophets.

THere are divers names given unto the Expoſitors of the Law, and although the particular yeare or time when each name began, be not clearly evidenced by monuments of *Antiquity*, yet in general we may conceive three diſtinct periods of time, in which the names altered. First, from *Adam* untill *Moſes*. Secondly, from *Moſes*, till the peoples returne from *Babylon*. Thirdly, from their *returne*, untill the dayes of *Chriſt*, and after. In the firſt period as *Adam* was *Prophet* and *Prieſt* in his family, ſo afterward every *firſt borne* ſupplyed theſe two offices, together with their *Princely* office in their ſeverall families. That they ruled their families as *Kings*, and inſtructed them as *Prophets*, is clear to any acquainted with Scripture; the greateſt doubt is, what ſufficient proofe there is for their *Prieſthood*. *Adams Prieſthood* is gathered hence, [a] becauſe that *Geneſ.* 4. 3, & 4. *Abel* and *Cain* are ſaid to have brought their ſacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Prieſthood* of the *Firſt-borne* is gatherable hence, becauſe the *Levites* were appointed to the ſervice of the Altar, in ſtead of the firſt-borne, and as their λυτρὸν, or price of *Redemption*, *Num.* 3. 41. In the ſecond period, though a *private catecheticall expoſition* of the Law belonged to the *Maſters of families*, yet the *publicke miniſteriall expoſition* thereof was appropriated to *Prieſts*, and *Prophets*. In the third period when prophecie ceaſed, then the office of expounding Scripture was more common, and in ſtead of *Prophets*

came

Adam offered

[a] *Bertram. Polit.* ~~*Iud. c.* 2 *pag.* 17~~

came in a multitude of other Expoſitors; In generall we may call them *teachers of Iſrael*, *Iohn* 3. 10. We may diſtinguiſh them in three ſeverall ſorts, 1. *Wiſemen.* 2. *Scribes.* 3. *Diſputers.* The *Apoſtle* compriſeth them all, 1 *Cor.* 1. 20. Where is the *Wiſe*? Where is the *Scribe*? Where is the *Diſputer*? Unto any of theſe, or whatſoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. Firſt, of their *Prophets*. Secondly, their *Wiſemen*. Thirdly, their *Scribes*. Fourthly, their *Diſputers*. Fifthly, their *Rabbies*.

To *Prophecie*, or to be a *Prophet*, hath divers acceptions in Scripture. Firſt, it is taken for the *books* and writings *of the Prophets*. They have *Moſes* and the *Prophets*, *Luke* 16. 29. Secondly, for the whole word of *God*: No *Prophecie* in the Scripture is of any private motion, 2 *Pet.* 1. 20. Thirdly, thoſe unto whom God vouchſafeth familiarly to reveale himſelfe, they are called *Prophets*. *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Propheteſſe*, *Exod.* 15. 20. Fourthly, ordinary interpreters of the word are called *Prophets*. He that receiveth a *Prophet* in the name of a *Prophet*, *Mat.* 10. 14. Laſtly, it is taken for thoſe, who were inabled by divine revelation, to lay open hidden ſecrets, tranſcending all poſſibilitie of humane ſearch. Hence it is, that *Prophets* in old time were called *Seers*, 1. *Sam.* 9. 9. And their *Prophecie* was tearmed a *viſion*, *Eſay* 1. 1. becauſe *God* extraordinarily inlightned their minds with the knowledge of theſe ſecrets.

There are three obſervable names applied to *Propheſie* in *Scripture*. 1. *Verbum Domini.* 2. *Viſio.* 3. *Onus.* The *word of the Lord*. *Viſion*, *A burthen*. The firſt importeth the *Lord ſpeaking*, or revealing his ſecrets; the ſecond implyeth the *Prophets attending*, or beholding them; the third being applied onely to *Iudgements*, ſignifieth the *burdenſomneſſe* of them, on that people againſt whom they came forth.

For the propagation of learning, *Colleges* and *Schools*, were in divers places erected for the *Prophets*, their *Schollers* were tearmed [b] *Filii Prophetarum*, *Children of the Prophets*, 2 *Kings* 6. 1. unto which phraſe there is alluſion, *Matth.* 11. 19. *Wiſdome is juſtified of her children*: by reaſon of this relation the *Prophet* ſometime is called a *Father*, *Eliſha* cried out, my *Father*, my *Father*, 2 *Kings* 2. 12. The [c] *Targum* expoundeth that place. *Rabbi*, *Rabbi*, as much as to ſay, my *Maſter*, my *Maſter*, And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reaſon of our *Saviours* ſpeech, *Matth.* 23. 6. Call no man *Father* upon earth.

The [d] *Scripture* ſometimes joyneth to the name of the *Prophet*, the name of his *Father*, as *Hoſea the ſon of Beerie*, *Hoſ.* 1. 1. And ſuch a one the *Hebrews* confeſſe to be both a *Prophet*, and the *ſonne of a Prophet*. Sometimes it mentioneth the *Prophets* name, but not the *Fathers*, ſuch a one they confeſſe to be a *Prophet*, but not the *ſonne of a Prophet*: Sometimes it mentioneth with the *Prophet*, the *name of the Citie* where he propheſied, and then it followeth, that he was a *Prophet of that Citie*. When a *Prophet* is mentioned without the *name of the Citie*, then hee is thought to bee a *Prophet of Ieruſalem*.

2 *Wiſemen*: This title though in it ſelfe it be generall and common to all *Doctors*, and Teachers of the Law, yet for many years before our *Saviours* Incarnation, [e] it was either arrogated by the *Phariſes*, or elſe by the ignorant multitude appropriated unto them, from an opinion of their extraordinarie *wiſdome*, in teaching of Traditions, which they preferred beyond the Law. Hence the *Phariſes* were called [f] *Maſters of the Traditions*. And hence was that counſell of *R. Eleezer* to his Schollers, [g] that they ſhould forbid their children from the ſtudy of the *Bible*, and

[b] *Eodem ſenſu Græci appellant artis medicæ candidatos* ἰατρῶν παῖδας, *Era. Epiſt. dedicatoria Hilario præfix.*

[c] *Targum.* 2. *Reg.* 2. 12.

[d] *Kimchi in præfat. ad Hoſcham.*

[e] *Gorionid. lib.* 4. *cap.* 20.

[f] *Druſ. de trib. ſect. p.* 86.

[g] *Buxtorf. Recenſ. operis Talmud. p.* 195.

place them betweene the knees of their *wiſemen.* [h] Likewiſe hence, when any of their *Doctors* did read Lecture, their ſaying was, οἱ σοφοὶ ἡμῶν δευτερῶσι, *Our wiſemen doe teach traditions.* The like ambition we ſhall find among the *Grecians*, all of them ſtriving to bee intituled Σοφοὶ, *Wiſemen.* And hence, whenſoever the chiefe of them had pleaſed the people in the performance of their Orations, or any other publike buſineſſe, they were honoured with a *Grande* Σοφῶς, that is, with a loud acclamation of σοφῶς, σοφῶς, *Well done,* or *wiſely done,* untill *Pythagoras* in diſlike of ſuch ſwelling titles, ſtiled himſelfe *Philoſophus*; a *Lover of wiſdome,* which kind of modeſty was afterward practiſed by the *Hebrew Doctors*, for they in after times, to avoid the ſuſpition of arrogancie, refuſed the name of חכמים *Chacamim, Wiſemen,* [i] and ſtiled themſelves, חכמים הלמידי *Diſcipuli ſapientum, Learners of wiſdome.*

3 *Scribes* : This name was given to two ſorts of men, ſome meerely *Laicks*, others *Clergy men.* The body of the *Laicke Scribes*, were thoſe, to whom was committed the inſtruction of young children in their minoritie, eſpecially to teach them to write, we may *Engliſh* them *Scriveners.* This office was appropriated to the Tribe of *Simeon.* In this ſenſe we read not of *Scribes* in the *Scripture*, although the ground of their firſt inſtitution have been taken thence, namely, from thoſe words which *Iacob* uſed unto *Simeon* and *Levi* ; I will divide them in *Iacob*, and ſcatter them in *Iſrael*, *Gen.* 49. 7. So that as *Levi* had no portion, but lived diſperſed among the other Tribes, by the benefit of the Altar: [k] In like manner *Simeon* had no portion in the judgement of the *Hebrews*, but lived ſcattered among the other Tribes, getting their maintenance by teaching and ſchooling little children : whether this office of teaching children was appro-

priated

[h] *Hieronym. ad Algaſiam, quæſt.* 10.

[i] *Elias Thisbit.*

[k] *Solom. Iarchi. Gen.* 49. *Vide Ambroſ. Tom.* 4. *cap.* 3. & *Targum Hieroſol.*

priated to them, I leave to the enquirie of others; certaine I am, that the *Simeonites* had their owne inheritance by Lot, *Ioſh.* 19.1 and the prophecy concerning their being ſcattered, is thought to have been accompliſhed in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Iudah*, *Ioſh.* 19. 9. Furthermore it is certaine, that if not all *Scriveners*, yet thoſe publike Notaries who were employed in drawing deeds, and writing contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is alluſion, *Pſal.* 45. 1. my tongue is as the *penne* of a ſwift *Writer*, or *ready Scribe*. Out of the body of theſe I conceive certaine choyce men to have beene elected for publike imployments, ſome to attend the *King*, as his *Secretaries*, termed γραμματεῖς βασιλέως, the *Kings Scribes*, 2 *King*, 12.10. Such were *Sheia*, 2 *Sam.* 20. 25. And *Shaphan*, 2 *King*. 22.3. Others to attend the publike Courts and Conſiſtories: they much reſembled our *Clerkes of Aſsizes*, theſe were tearmed γραμματεῖς λαοῦ the *Scribes of the people*, *Mat.* 2.4. *It.* 1 *Maccab.* 5.42.

The ſecond ſort of *Scribes* belonged to the *Clergy*, they were Expoſitours of the Law, and thence are they called γραμματεῖς τοῦ νόμου, νομικοὶ & νομοδιδάσκαλοι, *Scribes of the Law*, *Eſra*, 7.9. *Expounders of the Law*, *Luke* 7.30. and *Doctors of the Law*, *Luke* 5. 17. Their office was to write, read, and expound the Law of *Moſes* to the people. The name was a name of *Office*, not of *Sect*. Of this ſort was *Eſdras*, *Eſra*. 7.6. who though he were a *Levite*, yet [l] others there were of the Tribe of *Iudah*, and, as it is thought, they might indifferently bee of any Tribe. The name was of the like eſteem among the *Hebrewes*, as the *Magi* were among the *Chaldeans*; the *Quindecimuiri* among the *Romanes*, for expounding *Sybillaes Oracles*: or the *Canoniſts* in the *Church of Rome*. The word סופרים *Sopherim*, tranſlated *Scribes*, signifieth

[l] *Druſius de tribus ſectis lib.* 2. *cap.* 12. *ex Chal. paraphraſt.*

ſignifieth *Numberers*, or *Computers*, and is applied to the *Maſorites*, becauſe they ſpent their time in reckoning, and numbering, not onely the verſes, but the words alſo, and letters of each booke thorowout the *Bible* ; which as it is an argument of their induſtrie, [m] ſo likewiſe of *Gods* providence, in the preſervation of his truth inviolable. As the *wiſemen* in their preaching preſſed traditions : ſo the *Scribes* clave to the written Word, whence they were [n] teamed *Textmen*, or *Maſters of the Text*. And to this purpoſe it is worth our obſerving, that whereas both the *Scribes* and the *Phariſes* ſought to faſten accuſations upon our *Saviour*, *Mat.* 9. The *Scribes* accuſed him of blaſphemie, Ver.3. The *Phariſes* of eating with *Publicans* and ſinners, Verſe 11. The *Scribes* accuſation was a breach of the Law; the *Phariſes* a breach of traditions.

3 The *Diſputer.* [o] He inſiſted upon *allegories*, and ſearched out myſticall interpretations of the *Text*. Hence himſelfe was tearmed *Darſchan*, and his expoſition, or homily, *Midraſch*. And their Schoole, *Beth-Hammidraſch*. They were counted the profoundeſt Interpreters, whence that of the *Pſalmiſt*, *Pſalme* 84.7. *They goe from ſtrength to ſtrength*, [p] is interpreted, *from their Temple to their Beth-Hammidraſch*, from an inferiour to an higher Schoole. Hereby we ſee the difference betweene thoſe three ſorts of predicants mentioned by Saint *Paul*. The *wiſe men* were teachers of *Traditions*, the *Scribes* teachers of the *Text*, according to the literall interpretation, and the *Diſputers* teachers of *allegories* and *myſteries* ; which fabulous expoſitions, becauſe they bred queſtions and diſputations, ζητήσεις παρέχουσι, 1 *Tim.*4. Hence is it, that ſuch an expoſitor is termed συζητητὴς, A *Diſputer*. Theſe three ſorts of Preachers, which Saint *Paul* termeth, the *Wiſe man*, the *Scribe*, and the *Diſputer*, 1 *Cor.*1.20, are by the *Hebrews* named חכם *Chacham*, סופר *Sopher*, *Darſchan*.

Chap

[m] *Auguſtin. in Pſalm.*40.

[n] *Druſius de trib. ſectis l.*2. *cap.*13.

[o] *Vide Tiſbit. in* דרש.

[p] *Targum Pſa.* 84.7.

Chap. VII.

Of their title Rabbi.

ABout the time of our *Saviour Chriſt* his natvitie, titles began to be multiplyed, and among the reſt, theſe of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in eſpeciall uſe: they all are derived from רבב, *Rabab*, ſignifying, *multiplicatus fuit*, and they ſound as much as πολυμαθέστατος, that is, a *Maſter*, or *Doctor*, eminently gifted with variety of knowledge. Concerning theſe titles, they write thus, [a]that *Rabbi* is a more excellent title than *Rab*, & *Rabban* more excellent than *Rabbi*; and the ſimple name without any title, as *Haggi*, *Zachari*, *Malachi*, was more excellent than *Rabban*. About this time they uſed a ſet forme of diſciplin in their Schooles. The Scholler was termed תלמיד, *Talmid*, a *Diſciple*, in reſpect of his learning, קטן, *Katan*, a *Iunior*, in reſpect of his minority, בחור, *Bachur*, that is, one *choſen*, or *elected*, in reſpect of his *election* or *cooptation*, into the number of *Diſciples*. After hee had proved a good proficient, and was thought worthy of ſome degree, then was he by impoſition of hands made a *Graduate*, חבר *Chaber*, a *companion* to a *Rabbi*. This impoſition of hands, they termed סמיכה, *vel* סמיכות, *Semicah*, or *Semicuth*, which ceremonie they obſerved in imitation of *Moſes* toward *Joſhua*. The Lord ſaid unto *Moſes*, Take thou *Ioſhua* the ſonne of *Nun*, in whom is the ſpirit, and *Put thine hand upon him*, *Numbers* 27. 18. At which time hee that impoſed hands on him, uſed [b]this forme of words, *I aſſociate thee, and bee thou aſſociated.* After this, when hee was worthy to teach others, then was hee called *Rabbi*; and whereas in

[a] *Aruch. in voce* אברך

[b] סמוך
תהוה איר
ארהך
סמוך
Id eſt, Scaligero interprete: Ego tibi impono manum, & manus tibi impoſita eſto. Tribær. c.5.p. 264. vide etiam Cunæum e Rep. Heb. lib. 1. cap. 12.

in his *minoritie*, his owne name being ſuppreſſed, he was called onely by his *Fathers name*, *the ſon of N.* When hee was made *Graduate* by *impoſition of hands*, then was he called by his *owne name*, *N. the ſon of N.* And afterward when hee was thought worthy to teach, then was the title *Rabbi* prefixed, after this manner; *Rabbi N. the ſon of N.* For example, *Maimonides*, at firſt was termed onely *Ben Maimon*, the ſon of *Maimon*: after his degree, then was hee called by his owne name, added to his Fathers, *Moſes Ben Maimon*, *Moſes the ſon of Maimon*: at laſt being licenced to teach, then was hee called רמבם *Rambam*, which abbreviature, conſiſting of Capitall letters, ſignifieth *Rabbi Moſes Ben Maimon*, *Rabbi Moſes the ſonne of Maimon*. So *Rabbi Levi*, the ſon of *Gerſom*, in his minoritie was called the ſonne of *Gerſom*, afterward *Levi the ſon of Gerſom*; at laſt, רלבג *Ralbag*, *Rabbi Levi the ſonne of Gerſom*. This diſtinction of *Schollers*, *Companions*, and *Rabbies*, appeareth by that ſpeech of an ancient *Rabbi*, ſaying, [c] *I learned much of my Rabbies or Maſters, more of my Companions, moſt of all of my Schollers*. That every *Rabbi* had diſciples, and that his owne diſciples, and other well-wiſhers ſtiled him by the name of *Rabbi*, in the dayes of our *Saviour*, needeth no proofe. *Iudas* came to *Chriſt*, and ſaid, *God ſave thee Rabbi*, *Matthew* 26.49. In like manner *Iohns Diſciples* came and ſaluted *Iohn* by the name of *Rabbi*, *John* 3.26. And *Chriſt* by the name of *Rabbi*, *Iohn* 1.38. But whether there was ſuch a formall impoſition of hands then in uſe, I much doubt. The manner of their meetings, when Diſputations were had in their Synagogues, or other Schooles, was [d] thus. The chiefe *Rabbies* ſate in reſerved chaires, theſe are thoſe chiefe ſeats in the *Synagogues*, which the *Scribes* and *Phariſes* ſo affected, *Matth.* 23.6. Their *Companions* ſate upon benches or lower forms, their *Schollers* on the ground at the feete of their Teachers. Saint *Paul* was brought up at the feet of *Gamaliel*, *Acts* 22. 3. And *Mary* ſate at *Ieſus feet*, and heard his word, *Luke* 10.39. The poſiture of their bodie differed according to their degrees. The [e] *Rabbi* is deſcribed to bee יושב, *Ioſcheb*, one that *ſitteth*: The *Companion*, מוטה, *Muteth*, the word ſignifyeth a kind of leaning upon a bed or bench, ones head lying in the others boſome, in manner of the ancient ſitting at table, and it was a deportment of the body, inferiour to that of [f] *ſitting*: The *Scholler* was termed מתאבק, *Mithabek*, one that doth lie along in the duſt, and this was a token of the *Schollers* humilitie, thus humbling and ſubjecting himſelfe even to the feet of his *Maſter:* [g] This ſame cuſtome it is thought, Saint *Paul* laboured to bring into the *Chriſtian Church*, 1 *Cor.* 14. Their Schollers were not all of equall capacity, whence [h] they ſaid, ſome had *conditionem ſpongiæ*, others *clepſydræ*, others *ſacci fæcinacei*, and others *cribri*. Some reſembled the *ſponge*, and ſuckt in all that they heard without judgement; others the *Hourglaſſe*, they tooke in at one eare, and let out at the other; others the *Wineſacke*, thorow which Wine is ſo drained from the dregs that only the dregs remain behind: laſtly others the *Rying-ſieve*, which in winnowing lets out the courſer ſeed, & keepeth in the corne.

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[c] *Vide P. Fagium in Scholiis ſuis ad cap.4. Pirke Aboth.*

[d] *Philo Iud. Quod omnis probus, pag.* 679.

Chap. VIII.

Of their Nazarites and Rechabites.

There are two ſorts of *Votaries* mentioned in the Old *Teſtament*, *Rachabites*, *Ieremy* 35. and *Nazarites*, *Numbers* 6. I finde ſcarce any thing warrantable concerning theſe two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their vowes, I referre the Reader to the foreſaid Texts of Scripture, here onely we will note the diſtinction of *Nazarites*. The firſt are theſe *Votaries*, termed ſo from נזר *Nazar*, to ſeparate, becauſe they ſeparated themſelvs from three things, *Firſt*, from Wine, and all things proceeding from the Vine. *Secondly*, from the razor, becauſe they ſuffered no razor to come upon their head, but let their haire grow all the dayes of their ſeparation. *Thirdly*, from pollution by the dead: this ſeparation againe was twofold, either for a ſet number of dayes, or for a mans whole life, that they termed *Naziræatum dierum*, this, *Naziræatum ſeculi*: of that ſort was Saint *Paul* and thoſe foure with him, *Act.* 21.24. Of this ſort was *Sampſon*, *Iudges* 13. and *Iohn Baptiſt*. The juſt number of dayes, how long the former of theſe two ſeparated themſelves, is not expreſſed in *Scripture*, but the [a] *Hebrew Doctors* determine them to be thirty, becauſe it is ſaid, *Numb*.6.5. *Domino ſanctus* יהיה *erit*; which word (ſay they) containing thirty, expreſſeth the *juſt* number of dayes to be obſerved in this voluntary ſeparation. The ſecond ſort of *Nazarites*, were ſo termed from נצר, *Natſar*, from whence commeth *Natſereth*, or *Nazareth*, the name of a certain Village in *Galile*, where Chriſt was conceived and brought up: Hence our *Saviour* himſelfe was called a *Nazarene*, or *Nazarite*, *Mat*.2.23. and thoſe that embraced his doctrine *Nazarites*, *Acts* 24.5. Afterward certaine *Heretick*s ſprung up, who, as the *Samaritans* joyned *Iewiſh ceremonies* with *Heatheniſh* rites: ſo [b] they joyned together *Chriſt* and *Moſes*; the *Law* and the *Goſpell*; *Baptiſme* and *Circumciſion*: of the beginning of theſe wee ſhall read, *Acts* 15.2. Then came downe certaine from *Iudæa*, and the brethren, ſaying, *Except yee be circumciſed after the manner of Moſes, yee cannot be ſaved.* Theſe Hereticks were called *Nazarites*, either of malice by the *Iewes*, to

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[e] *Scaliger in Trihæreſ. cap.* 5. *ecc. c.* 1. *Beracoth.*

[f] *Pirke Aboth. c.*4.

[g] *Ambroſ.* 1*Cor.* 14.

[h] *Pirke Aboth. cap.* 5.

[a] *Sheindler in Pentaglot.*

[b] *Hieronym. Iſai.*8. *Idem refert* Epiphanius. 1. 1. *Tom.* 2. *her.* 29.

to bring the greater diſgrace upon *Chriſtian* religion; or elſe becauſe at firſt they were true, though weake *Nazarites*, that is, *Chriſtians*, miſled by *Peters Iudaizing* at *Antioch*, *Gal*.2.11. And hence it is [c] thought, that the *Church* at *Antioch*, in deteſtation of this new-bred hereſie, faſtened upon them by the name of *Nazarites*, forſooke that name, and called themſelves *Chriſtians*, *Acts* 11. 26. *Symmachus* that famous interpreter of the Old *Teſtament*, was a ſtrong defender of this hereſie, and [d] from him in after times they were named *Symmachiani*. The *Iewes* had them in as great hatred, as the *Samaritanes*, whereupon [e] three times every day, at *morning*, *noontide*, and *evening*, they cloſed their prayers with a ſolemne execration, *Maledic Domine Nazoræis*. Laſtly, another ſort of *Nazarites* there were, ſo termed from נסר, *Naſar*, ſignifying to *aboliſh*, or *cut off*; [f] becauſe they did *aboliſh* and *cut off* the five bookes of *Moſes*, rejecting them as not *Canonicall*.

CHAP. IX.

Of the Aſſideans.

IT is much controverſed, whether the *Aſſideans* were *Phariſes* or *Eſſenes*, or what they were. Were I worthy to deliver my opinion, or as the *Hebrews* proverbe is, to thruſt in my head among the heads of thoſe wiſe men: I conceive of the *Aſſideans* thus. Before their captivity in *Babylon*, wee ſhall finde the word חסידים, *Chaſidim*, (tranſlated *Aſſidæi*, *Aſſideans*,) to ſignifie the ſame as צדיקים, *Tſadikim*, *Iuſt*, or *good men*: both were uſed promiſcuouſly, the one for the other, and both ſtood in oppoſition to the רשעים, *Reſchagnim*, that is, *ungodly*, or *wicked men*. At this time

[c] *Franciſc. Iun. parall. lib.*1.8.

[d] *Auguſt.lib.*19. *contra Fauſtum Manichæum c.*4

[e] *Epiphan.lib.*1. *Tom.*2.*hæreſ.* 29.

[f] *Epiphan. lib.*1. *Tom.*1.*hæreſ.* 18.

time the whole body of the *Iewes* were diſtinguiſht into two ſorts, *Chaſidim*, and *Reſchagnim*, *Good* & *Bad*.

After their captivity, the *Chaſidim* began to be diſtinguiſhed from the *Tſadikim*. [a] The *Tſadikim* gave themſelves to the ſtudy of the Scripture. The *Chaſidim* ſtudied how to *adde unto the Scripture*.[b]Secondly, the *Tſadikim* would conform to whatſoever the Law required: The *Chaſidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of ſacrifices, the releefe of the poore, &c. they would voluntarily adde over and above, to that which the Law required of them. Whence it is noted, that thoſe were *Chaſidim* who would ſay, *What is mine, thine; and what is thine, is thy owne*: thoſe *Reſchagnim, is* which would ſay, *What is thine is mine, and what is mine is my owne*: and it is probable, that the middle ſort mentioned in the ſame place, who would ſay, *What is myne is mine, what is thine is thine owne*; were the very *Tſadikim*.

At this time the body of the *Iewes* were diſtinguiſhed into three ſorts, in reſpect of holineſſe. Firſt *Reſchagnim*, ἀσεβεῖς, *Wicked* and *ungodly men*. Secondly, *Tſadikim* δίκαιοι, *Iuſt* and *righteous men*. Thirdly, *Chaſidim*, who are ſometime tranſlated ὅσιοι, *Holy men*, and that for the moſt part: [c] but ſometimes alſo ἀγαθοὶ, *Good men*: Theſe of all others were beſt reputed, and beloved of the people. The Apoſtle ſhewing the great love of *Chriſt*, dying for us, amplifieth it by alluſion unto this diſtinction of the people: *Chriſt* dyed for the *ungodly*. Scarcely for a *righteous man* will one dye, yet peradventure, for a *good man* ſome would even dare to dye, *Romans* 5. *verſes* 6, 7. The gradation ſtandeth thus: Some peradventure would dye, for one of the *Chaſidim*, a *good man*: Scarcely any for

[a] *D.Kimchi Pſal.*103. 17.

[b] *Pirke Aboth. c.*5.

[c] *Aſſidæi de quibus agitur.* 1.*Macab.*7.13. *vocantur à Ioſepho, lib.*12. *c.*16. ἀγαθοὶ ϗ ὅσιοι τοῦ ἔθνους.

for one of *Tſadikim*, a *juſt* or *righteous man*: For the *Reſchagnim*, or *ungodly*, none would die; yet *Chriſt* dyed for us *ungodly*, being ſinners, and his enemies.

Now as long as theſe workes of ſupererogation remained arbitrary, and indifferent, not required as neceſſary, though preferred before the ſimple obedience to the Law: ſo long the heat of contention was not great enough to breed ſects and hereſies: But when once the precepts and rules of ſupererogation were digeſted into *Canons*, and urged with an opinion of neceſſity; Then from the *Chaſidim* iſſued the brood of *Phariſes*; [d] and alſo from them (as it is probably thought) the hereſie of the *Eſſenes*, both obtruding unwritten traditions upon the people, as ſimply neceſſary, and as a more perfect rule of ſanctity than the Scripture: At this time the *Tſadikim* in heat of oppoſition rejected not only traditions, but all Scripture, except only the five books of *Moſes*; for which reaſon they were called *Karaim*[c]. Some are of opinion they rejected only *traditions*, and imbraced all the books of Scripture: Which opinion ſoever we follow, they had their name קראים, *Karaim*, *Textuales*, *Scriptuarii*, (i.) *Text-men* or *Scripture readers*, becauſe they adhered to *Scripture* alone, withſtanding and gain-ſaying *traditions*, with all their might. And if wee follow the latter, then all this while the *Karaim* were far from hereſie: but in proceſſe of time, when from *Sadok*, and *Baithus*, theſe *Karaim* learned to deny all future rewards for good workes, or puniſhment for evill, or reſurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Hereticks*, taking their denomination from their firſt author, *Sadok*. The time of each hereſies firſt beginning, ſhal be more exactly declared in their ſeveral Chapters.

[d] *Ioſeph. Scalig. Trihæreſ.c.22.*

[e] *Ioſeph. Scalig. ibid.*

CHAP. X.

Of the Phariſes.

THere are [a] three opinions concerning the *Etymology* of the name *Phariſe*. The firſt are thoſe which derive it from פרש, *Paraſh*, *Expandere*, *Explicare*; either from the *enlarging* and laying open their Philacteries, or from their *open performance*, of good workes in publike view of the people, as being ambitious of mans praiſe. Secondly, from פרש, *Paraſch*, *Exponere*, *Explanare*; becauſe they were of chiefe repute, and counted the profoundeſt *Doctors* for the *expoſition* of the Law, ſo that they were termed [b] *Peruſchim, quia Poreſchim*; *Phariſes*, becauſe they were *expounders* of the Law. Thirdly, others derive the name from the ſame verb, but in the conjugation *Piel*, where it ſignifieth *dividere*, *ſeparare*, to *ſeparate*.[c] In this acception, by the *Greeks* they were termed ἀφωρισμένοι, wee may *Engliſh* them *Separatiſts*. Their *ſeparation* is conſiderable, partly in the particulars *unto which*, partly in thoſe *from which* they *ſeparated*.

Firſt, They *ſeparated themſelves to the ſtudy of the Law*, in which reſpect they might be called, ἀφωρισμένοι εἰς τὸν νόμον, *Separated unto the Law*. In alluſion unto this, the *Apoſtle* is [d] thought to have ſtiled himſelfe, *Rom.* 1. 11. ἀφωρισμένον εἰς εὐαγγέλιον, *Separated unto the Goſpell*: when he was called, from being a *Phariſe* to be a *Preacher of the Goſpell*: and now not *ſeparated to the Law*, but to the *Goſpell*.

Secondly, They *ſeparated* themſelves, or at leaſt pretended a [e] *ſeparation to an extraordinary ſanctity of life*

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[a] *Quartam etymologiam (cujus fundus & autor putatur Hieronymus Præfat. in Amos) refellit Scriptura Hebraica, ſi enim Phariſæus diceretur à verbo* פרץ *Dividere, ſcriberentur Phariſæi* פרצים *non* פרושים.

[b] *Gerionides.* c. 22.

[c] *Suidas.*

[d] *Druſius de trib ſectis. lib.* 2. *c.* 2.

Suidas.

above other men. God I thanke thee that I am *not as other men are*, extortioners, unjuſt, adulterers, &c. *Luke* 18. 11.

The particulars *from which they ſeparated themſelves*, were theſe.

Firſt, *From commerce with other people*, as afterward will appeare in their traditions, whence they called the common people by reaſon of their ignorance, עם הארץ *populum terræ*, the *people of the earth.* In the Goſpell of Saint *Iohn*, 7. 49. they are called ὄχλος: *This people* who knoweth not the Law are curſed.

Secondly *From the* [f] *apparell and habit of other men:* for they uſed peculiar kinds of habits, whereby they would bee diſtinguiſhed from the vulgar. Hence proceeded that common ſpeech, *Veſtes populi terræ, conculcatio ſunt Phariſæorum.*

Thirdly, *From the* [g] *cuſtoms and manners of the world.*

This hereſie of the *Phariſes* ſeemeth to have had its firſt beginning in *Antigonus Sochæus.* Hee being a *Phariſe*, ſucceeded *Simon the Iuſt*; who was coetanean with *Alexander* the Great: hee lived three hundred yeares before the birth of *Chriſt.*

The *Phariſes* were [h] not tied to any particular Tribe or Family, but indifferently they might bee of any. Saint *Paul* was a *Benjamite*; [i] *Hyrcanus* was a *Levite.*)

Each ſect had his *Dogmata*, his proper *Aphoriſms*, *Conſtitutions*, or *Canons:* ſo the *Phariſes* had theirs. My purpoſe is, both concerning theſe and the other ſects, to note only thoſe *Canons*, or *Aphoriſms*, wherein chiefly they were hereticall, & one differing from the other.

Firſt, the *Phariſes* [k] aſcribed *ſome things* to *Fate*, or *Deſtinie*, and *ſome things* to mans *Freewill.*

Secondly, They confeſſed that there were *Angels*, and *Spirits*, *Acts* 23. 8.

[f] *R.David.Sophon.* 1.8.

[g] *Thisbites.*

[h] *Chryſ.Mat.*15.

[i] *Flavius Ioſeph. lib.*13.*cap.*18.

[k] *Ioſeph.l.*13.*c.*9.

Thirdly, Concerning the reſurrection of the dead, they acknowledged it, and [l] taught that the ſoules of evill men deceaſed, preſently departed into everlaſting puniſhment; but the ſoules, they ſay, of good men, paſſed by a kinde of Pythagorean μετεμψύχωσις into other good mens bodies. Hence it is [m] thought, that the different opinions concerning our *Saviour* did ariſe; Some ſaying that he was *Iohn Baptiſt*, others *Elias*, others *Ieremias*, *Matth.* 16. 14. As if *Chriſt* his body had beene animated by the ſoule either of *John*, *Elias*, or *Ieremias*.

Fourthly, they did ſtiffly maintaine the traditions of their *Elders*. For the better underſtanding what their traditions were, we muſt know that the *Iews* ſay the Law was [n] *twofold*, one committed to writing, which they called תורה שבכתב *Thorah ſchebichtah, the written Law*; the other delivered by tradition, termed by them, תירח בעל פה *Thorah begnalpe*. They ſay both were delivered by *God* unto *Moſes* upon Mount *Sinai*, the latter as an expoſition of the former, which *Moſes* afterward delivered by mouth to *Ioſhua*, *Ioſhua to the Elders*, *the Elders to the Prophets*, *the Prophets to thoſe of the great Synagogue*, from whom ſucceſſively it deſcended to after ages. Theſe Traditions were one of the chiefe controverſies between the *Phariſes* and the *Sadduces*. [o] The *Phariſes ſaid, Let us maintaine the Law which our forefathers have delivered into our hands, expounded by the mouth of the wiſe men, who expounded it by tradition. And loe, the Sadduces ſaid, Let us not beleeve or harken to any tradition or expoſition, bnt unto the Law of Moſes alone.* The traditions which they chiefly urged were theſe.

Phari
Sadu

1 *They would not eat untill they waſhed their hands.* Why do thy diſciples tranſgreſſe the tradition of the *Elders?*

[l] *Ioſeph. de bello. lib. 2. cap. 12.*

[m] *Serar. Trihæreſ. lib. 2. c. 3. It. Druſ. in præter.*

[n] *Moſes Kotſenſ. in præfat. lib. præcept.*

[o] *Gorionides c. 29.*

Elders? for they waſh not their hands when they eat bread, *Matth.* 15. 2. This waſhing is ſaid to have been done πυγμῇ, *Marke* 7. 3. that is, *often*, as ſome tranſlate the word, taking πυγμῇ in this place, to ſignifie the ſame as πύχα in *Homer*, *frequenter*. Others tranſlated the word *accurate*, *diligenter*, intimating the great care and diligence they uſed in waſhing: with this the [p] *Syriake* text agreeth. [q] Others think that there is in that phraſe, alluſion unto that rite or manner of waſhing in uſe among the *Iewes*, termed by them נטילת ידים *Netilah iadaim*, the *lifting up of their hands*. The *Greeke* word πυγμῇ, is thought to expreſſe this rite, becauſe in this kinde of waſhing, *They uſed to joyne the tops of the fingers of each hand together with the thumbe*, ſo that each hand did after a ſort reſemble τὴν πυγμὴν, i. a *fiſt*. This ceremonie was thus performed: Firſt, they waſhed their hands cleane. Secondly, they compoſed them into the fore-mentioned forme. Thirdly, they lifted them up, ſo that the water ran downe to the very elbows. Laſtly, they let downe their hands again, ſo that the water ran from off their hands upon the earth. [r] And that there might be ſtore of water running up and downe, they powred freſh water on them when they lifted up their hands, and powred water twice upon them when they hanged them downe. Unto this kinde of waſhing *Theophylact* ſeemeth to have reference, when he ſaith, that the *Phariſes* did [s] *cubitaliter lavare*, *waſh up to their elbows*. Laſtly, other [t] interpret πυγμὴν, to be the fiſt, or hand cloſed, & the manner of waſhing hereby denoted to be *by rubbing one hand cloſed in the palme or hollow of the other*. All imply a diligent & accurate care in waſhing: the ceremonious waſhing by lifting up the hands, and hanging them downe, beſt expreſſeth the ſuperſtition, which onely was aimed at in the reproofe, though all theſe ſorts of waſhing, to the *Phariſes* were ſuperſtitious, becauſe they made it not a matter of outward *decency* & *civility*, but of *religion* to eat with waſht or unwaſht hands, urging ſuch a neceſſity hereof[n], that in caſe a man may come to ſome water, but not enough both to waſh and to drink, he ſhould rather chuſe to waſh than to drink, though he dye with thirſt. And it was deemed amongſt them, as great a ſin to eat with unwaſht hands, as to commit fornication. This tradition of waſhing hands, though it were chiefly urged by the *Phariſes*, yet all the *Iewes* maintained it, as appeareth by the places quoted.

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[p] בטילאית I μετὰ σπουδῆς. *Luke* 1. 39.

[q] *Ioſeph. Scalig. Tribæreſ.* c. 7.

[r] *Munſter. in Deut.* 8.

[s] *Theophylact. in Marc.* 7. 3.

[t] *Beza in majoribus ſuis annotationibus. Marc.* 7. 3.

Wee may obſerve three ſorts of waſhing of hands in uſe among the *Iews*. 1 *Phariſaicall* and *ſuperſtitious*, this was reproved. 2 *Ordinary* for outward *decency*, this was allowed. The third, *in token of innocencie*, this was commanded the *Elders* of the neighbour Cities in caſe of murder, *Deut*. 21. 6. It was practiſed by *Pilate*, *Mat*. 27. 24. and alluded unto by *David*, I will *waſh my hands in innocency*, ſo will I compaſſe thine altar, *Pſal*. 26. 6.

2 *When they came from the market they waſht*, *Mar*. 7. 4. The reaſon thereof was, becauſe they there having to doe with divers ſorts of people, unawares they might bee polluted. The word uſed by Saint *Marke* is, βαπτίσωνται *they baptiſed themſelves*: implyeth the *waſhing of their whole body*. And it ſeemeth that thoſe *Phariſes* who were more zealous than others, did thus *waſh* themſelves alwayes before dinner. The *Phariſe* marvelled that *Chriſt* had not firſt waſhed himſelfe before dinner, *Luke* 11. 38. Unto this kinde of ſuperſtition S. *Peter* is thought to have inclined, when he ſaid, *Lord not my feet onely, but alſo the hands,*

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[n] *Druſius præterit. Mat. 15. in addend. & Buxtorf. ſynag. Iudai. c. 6. p. 93. ex Talmud.*

and the head, Iohn 13. 9. Thus finding his modeſtie diſliked, when hee refuſed to have his feet waſht by his *Lord* and *Maſter* ; now hee leapeth into the other extreame, as if hee had ſaid, not *my feet onely, but my whole body.* Hence proceeded that ſect of the *Hemerobaptiſtæ*, i. *Daily baptiſts*, ſo called [x] becauſe they did *every day thus waſh themſelves.*

3 *They waſht their cups, and pots, and brazen veſſels, and tables, Mark.* 7. 4.

4 *They held it unlawfull to eat with ſinners, Mat.* 9. 11. yea they judged it a kind of pollution to be touched by them, *Luk.* 7. 39. If this man were a *Prophet*, hee would ſurely have knowne who, and what manner of woman this is which toucheth him, for ſhee is a ſinner. Of ſuch a people the *Prophet* ſpeaketh: They ſaid, Stand apart, come not neare to mee, or (as the words may be rendred) [y] *Touch mee not*, for I am holier than thou, *Eſay* 65. 5. [z] The like practice was in uſe among the *Samaritans*, who if they met any ſtranger, they cried out, μὴ πρόσψαυσον, *Ne attingas, Touch not.*

5 *They faſted twice in the week, Luke* 18. 12. [a] Namely, *Mundayes*, and *Thurſdayes.* [b] becauſe *Moſes* (as they ſay) went up into mount *Sinai* on a *Thurſday*, and came downe on a *Munday.*

6 *They made broad their Phylacteries, and inlarged the borders of their garments, Matth.* 23. 5. Here three things are worthy our conſideration. Firſt, What theſe *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were ſo called. [c] *Epiphanius* interpreteth theſe *Phylacteries* to bee πλατέα σήματα πορφύρας, *purple ſtuds, or flouriſhes woven in their garments*: as if *Epiphanius* had conceived the *Phariſes* garment to be like that which the *Roman Senators*

Moses Sinai – Thursday & down on Munday

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[x] *Epiph. l. 1. Tom. 1. cap. 17.*

[y] לאתגשבי *Ne attingas me.*

[z] *Scalig. de emend. temp. lib. 7. Idem refert Epiphan. lib. 1. Tom. 1. cap. 13.*

[a] *Theophylact. in Luk. 18. 12. It. Epiph. hæreſ. 16.*

[b] *Druſius in Luc. 18. 12.*

[c] *Epiph. lib. 1. Tom. 1. cap. 15.*

were wont to wear, termed by reaſon of thoſe *broad ſtuds* and *workes* woven in it, *Paticlavium* : but ſeeing that theſe *Phylacteries* were additaments and ornaments, whereof there were [e] two ſorts the one tied to their *foreheads*, the other to their *left hands* ; hence it followeth, that by theſe *Phylacteries* could not bee meant whole garments, or any emboſſements, or flouriſhings woven in the cloth. Generally they are thought to bee ſcheduls or ſcrolles of parchment, whereof as I noted there were two ſorts, *Phylacteries for the head*, or *frontlets*, reaching from one ear to the other, and tied behind with a thong ; and *Phylacteries for the hand faſtned upon the left arme above the elbow on the inſide, that it might be neer the heart*. Both theſe ſorts were worn, not by the *Phariſes* only, [f] but by the *Sadduces* alſo, but with this difference ; The *Phariſes* haply for greater oſtentation wore their hand *Phylacteries above their elbows* : the *Sadduces on the palmes of their hands*, [g] Nay, all the *Iews* wore them, our *Saviour Chriſt* not excepted. The command was general, *Exod.* 13.9. It ſhall be for a ſigne unto thee upon thine hand, and for a memoriall between thine eies. So that it is not the wearing of them which our *Saviour* condemned, but the making of them broad, whereby they would appeare more holy than others.

In theſe parchments they wrote [h] onely the *Decalogue* or tenne Commandements, in the opinion of *Chryſoſtome* and *Hierome* : but generally and upon better grounds it is thought they wrote theſe foure ſections of the Law.

1 The firſt beganne, Sanctifie unto mee all the firſt-borne, &c. *Exodus* 13. 2. to the end of the tenth *verſe*.

2 The ſecond beganne, And it ſhall be when the

Lord

[e] *Moſes Kotſen. præc. affir.* 22.

[f] *Maimon in Tephillim. c.* 4. *ſect.* 8.

[g] *Scalig. Trihæreſ. p.* 258.

[h] *Chryſoſt. & Hier. in Matth.* 23.

Lord ſhall bring thee, &c. *Exod.* 13. 11. to the end of the 16. *verſe.*

3 The third began, Heare O Iſrael, &c. *Deut.* 6. 4. and continued to the end of the ninth *verſe.*

4 The fourth began, And it ſhall come to paſſe; if you ſhall hearken diligently, &c. *Deut.* 11. 13. to the end of the one and twentieth *verſe.*

Theſe foure Sections written in ſcrols of parchment, and folded up, they faſtned to their *foreheads* and their *left armes*: thoſe that were for the *forehead*, they wrote in four diſtinct peeces of parchment [i] eſpecially, and if they wrote it in one peece, the length of every Section ended in one columne, and they did put them into one skin, in which there was the proportion of foure houſen or receptacles, and not into foure skins: every receptacle was diſtinct by it ſelfe; and thoſe that were for the hand, were written in one peece of parchment principally, the four ſections in foure columnes, but if they wrote them in foure peeces, it was at length, and they put them in a skin that had but one receptacle. [k] In time of perſecution when they could not openly weare theſe *Phylacteries*, then did they tye about their hands a red threed, to put them in mind of the blood of the Covenant of the Law.

Touching the name, *Moſes* calleth them טטפות *Titaphoth*, which word hath almoſt as ras th *Etymologies*, as interpreters; the moſt probauld not l opinion, is that they ſhould be ſo called *per* vnewar*aſin*, frō טטף *Incedere, to go,* or *move*, becauſe they were *immoveable*: Hence the Septuagint tranſlates them, ἀσάλευτα, *Immovable ornaments.* The Rabbines cal them *Tephilim, Prayer-ornaments*: [l] Others call them *Pittacia*, and *Pittaciola*, from πιττάκιον, which ſignifieth a peece or

[i] *Moſes* Kotſenſ. *fol.* 104. *col.* 3.

[k] *Munſter.de præcept. affirm.*

[l] Hieronym.in Matth. 23.

parcell of cloth, In the *Goſpell* they are called φυλακτήεια, *Phylacteries*, from φυλάττω, to *conſerve* or *keepe*. Firſt, becauſe by the uſe of them, the *Law* was *kept* and *preſerved* in memorie. Secondly, becauſe the *Phariſes* ſuperſtitiouſly conceited, that by them, as by Amulets, Spells, and Charmes, hanged about their necks, themſelves might be *preſerved from dangers*. The word φυλακτήειον, ſignifieth a Spell, and *Hierome* teſtifieth, that the *Phariſes* had ſuch a conceit of theſe ornaments: In which place hee compareth the *Phariſes* with certaine ſuperſtitious women of his time, who carried up and downe upon the like ground, *parvula evangelia, & crucis ligna*, Short ſentences out of the *Goſpell*, and reliques of the Croſſe. The ſame ſuperſtition hath prevailed with many of latter times, who for the ſame purpoſe hang the beginning of [m] Saint *Iohns Goſpell* about their neckes, And in the yeare of our *Lord* 692. certaine Sorcerers were condemned for the like kinde of *Magicke*, by the name of [n] φυλακτήριοι, that is, *Phylacterians*.

Thus much of their *Phylacteries*; in the ſame verſe is reproved the *inlarging of their borders*. [o] That which we read borders, in the *Goſpell*, is, called, *Num.* 15.38. ציצית *Tſitſith*, *Fringes*: and גדלים *Gedelim*, *Deut*. 22. 12. which word wee likewiſe tranſlate in that plac in *Fringes*. They were in the fore-quoted places [illegible] and ded, and our *Saviour Chriſt* himſelfe did we [illegible], *Luk*. 8.44. The latter Hebrew word ſignifieth a *large Fringe*, which aggravateth the ſuperſtition of the *Phariſes*, in making their Fringes *larger*, when the Law had allowed them *large*. This literal expoſition I take to bee moſt agreeable with the *Text*, though to *inlarge* in [p] *Greeke* and *Latine*, ſometimes,

[m] Scalig. Trihæreſ. cap. 7.

[n] Concil. quini Sexti, Canon 61.

[o] Vide D Kimchi. Radic.

[p] Τὸ μεγαλωύεσθαι apud Euripidem in Bacchis, valet, Magnifice jactare, Efferre. Magnificare apud Varronem & Plinium eadem ſignificatione uſurpatur. Theodor. Beza in Mat. 23.

mes, ſignifieth to *boaſt*, *vaunt*, or *bragge of a thing*, and in this ſenſe it may very well fit a *Phariſe*. The reaſon of this command was, to put them in mind of the commandements, *Numb.* 15. And for the furtherance of this duty, [q] they uſed ſharpe thornes in their fringes,that by the often pricking of the thorns,whether they walked or ſate ſtill, they might bee the more mindfull of the Commandements.

There were [r] ſeven ſorts of *Phariſes*. 1 *Phariſæus Sichemita*, He turned *Phariſe* for gaine, as the *Sichemites* ſuffered themſelves to be circumciſed.

2 *Phariſæus truncatus*,ſo called as if he had no feet, becauſe hee would ſcarce lift them from the ground when he walked, to cauſe the greater opinion of his meditation.

3 *Phariſæus impingens*. He would ſhut his eyes when hee walked abroad, to avoid the ſight of women, in ſo much that he often daſht his head againſt the wals that the blood guſht out.

4 *Phariſæus quid debeo facere, & faciam illud*. Hee was wont to ſay, *What ought I doe? and I will doe it*. Of this ſort ſeemeth the man in the *Goſpell* to have beene, who came unto *Chriſt*, ſaying, *Good Maſter what ſhall I doe? &c.* and at laſt replied, *All theſe have I done from my youth upward,Luk.* 18.

5 *Phariſæus mortarius*. So called becauſe he wore a hat in manner of a deep *Mortar*, ſuch as they uſe to bray ſpice in, in ſo much that hee could not look upward, nor of either ſide; onely downeward on the ground,and forward or forth-right.

6 *Phariſæus ex amore*. Such a one as obeyed the law for the love of vertue.

7 *Phariſæus ex timore*. Such a one obeyed the law for feare of puniſhment.He that conformed for fear,

[q] *Hieron.in Mat.*23.

[r] *Talmud. tract. Suta cap.*3.

had reſpect chiefly to the *negative Commandements*; but he that conformed for love, eſpecially reſpected the *affirmative*.

CHAP. XI.

6 cap

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two only which have ſhew of probability. [f] Some derive it from *Sedek, Iuſtitia*, as if they had beene *Iuſtitiaries*, ſuch as would juſtifie themſelves before *Gods* Tribunall. [t] There are that derive it and that upon more warrantable grounds, from *Sadoc*, the firſt Author of the hereſie; ſo that the *Sadduces* were ſo called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatiſts* from *Donatus*, &c.

This *Sadoc* lived under *Antigonus Sochæus*, who ſucceded *Simion the Iuſt*. Hee was *Antigonus* his Scholler, and by him brought up in the doctrine of the *Phariſes*, but afterward fell from him, and broacht the hereſie of the *Sadduces*, which hereſie becauſe it had much affinitie with that which the Heretique *Doſitheus* taught, hence are the *Sadduces* ſaid to [u] be a branch or skirt of the *Doſitheans*, though in truth *Doſitheus* lived not till [x] after *Chriſt*; and although theſe two hereſies did agree in many things, yet in a maine point they differed. [y] *Doſitheus* beleeved the reſurrection, the *Sadduces* denyed it, and by conſequence the *Doſitheans* beleeved all other points neceſſarily flowing from this.

The occaſion of this hereſie was this. When *Antigonus*

[f] *Epiphan. lib.* 1. *cap.* 14.

[t] ἀπὸ αἱρεσιάρχȣ Σαδὼκ ὀνομάζεται. *Theophylact.*

[u] *Epiph. hæreſ.* 14. *It. Tertul. de præſcript. cap.* 45.

[x] *Origen. contra Celſum. l.* 2.

[y] *Epiph. hæreſ.* 13.

[z] *Aboth. cap.* 1.

gonus taught that we muſt not ſerve God as ſervants ſerve their maſters for hope of reward, his ſchollers *Sadoc* and *Baithus* underſtood him, as if he had utterly denied all future rewards or recompence attending a godly life, and thence framed their hereſie, denying their *reſurrection, the world to come, Angels, ſpirits, &c.*

Their *Dogmata, Canons*, or *Conſtitutions* were, 1 *They rejected*[a] *the Prophets, and all other Scripture, ſave only the five bookes of Moſes.* Therefore our *Sauiour* when hee would confute their error, concerning the reſurrection of the dead, hee proves it not out of the *Prophets*, but out of *Exod.* 3.6. *I am the God of Abraham, the God of Iſaac, and the God of Iacob, Mat.* 22.32.

2 *They rejected*[b] *all traditions.* Whence as they were called מינין *Minæi*, i. *Heretiques*, in reſpect of the generall oppoſition betweene them and *Phariſes*. Firſt, becauſe the *Phariſes* were in repute the onely *Catholickes*, Secondly, becauſe in their doctrine, the *Phariſes* were much nearer the truth than the *Sadduces*: So in this reſpect of this particular oppoſition, in the ones rejecting, the others urging of traditions, the *Sadduces* were[c] termed קראים *Karaim, Biblers*, or *Scripturiſts.*

3 *They ſaid there was no reward for good workes, nor puniſhment for ill in the world to come.* Hence Saint *Paul* perceiving that in the *Councell* the one part were *Sadduces*, the other *Phariſes*, hee cried out, *Of the hope* i. *of the reward expected, and of the reſurrection of the dead, I am called in queſtion, Acts* 23.6.

4 *They denyed the reſurrection of the body, Acts* 23.8. *Matth.* 22.23. *Luke* 20.27.

5 *They ſaid the ſoules of men are*[d] *annihilated at their death.*

6 *They denyed Angels and ſpirits, Acts* 23.8.

7 They

[a] *Ioſeph. Antiq. lib.* 13. *cap.* 18.

[b] *Elias de* שרק

[c] *Druſius de trib. ſect. c.* 8. *l.* 3. *p.* 130.

[d] *Ioſeph. de bello lib.* 2. *c.* 12.

8 *They wholly denied* [e] *Fate or Deſtiny, and aſcribed all to mans Free-will.*

The *Samaritans* and the *Sadduces* are of neere affinitie : but yet they differ. Firſt, [f] The *Samaritanes* ſacrificed at the Temple built upon Mount *Garizim*; but the *Sadduces* ſacrificed at *Ieruſalem*. Secondly, The *Samaritanes* allowed no commerce with the *Iewes*, *Iohn* 4.9. yea the mutuall hatred betweene the *Samaritanes* and the *Iewes* was ſo great, that it was not lawfull for the *Iewes* to eat or drink with the *Samaritanes*. How is it that thou being a *Jew*, askeſt drinke of me which am a woman of *Samaria*? *Ioh.*4.9. Nay, whereas libertie was granted unto all Nations of the earth to become *Proſelytes* to the *Iewes*, ſo did the *Iewes* hate the *Samaritanes*, that they would not ſuffer a *Samaritane* to be a *Proſelyte*. This appeareth by that ſolemne [g] *Excommunication*, termed *Excommunicatio in ſecreto nominis tetragrammati* : the forme thereof, as it was applyed (ſay they) by *Ezra* and *Nehemiah* unto the *Samaritanes* was thus. *They aſſembled the whole Congregation into the Temple of the Lord, and they brought* 300. *Prieſts, and* 300. *trumpets, and* 300. *bookes of the Law, and as many boyes, and they ſounded their trumpets, and the Levites ſinging curſed the Samaritanes by all the ſorts of Excommunication, in the myſterie of the name Iehovah, and in the Decalogue, and with the curſe of the ſuperiour houſe of judgement, and likewiſe with the curſe of the inferiour houſe of judgement, that no Iſraelite ſhould eat the bread of a Samaritane, (whence they ſay, he which eateth of a Samaritans bread, is as he who eateth Swines fleſh) and let no Samaritane be a Proſelyte in Iſrael, and that they ſhould have no part in the reſurrection of the dead.* R. [h] *Gerſom* forbade the breaking open of the Letters, under the penaltie of this

[e] *Ioſeph. l.*13. *c.*9.

[f] *Epiphan. Tom.* 1.*lib.*1.*hæreſ.*14.

[g] *Druſius de Trib. ſect. lib.*3. *cap.*11.*ex Ilmedenu.*

[h] *Buxtorf. Epiſt.Hebr.p.*59.

this *Excommunication.* This proveth what formerly was ſaid, namely, that betweene the *Iewes* and the *Samaritanes* there was no commerce ; but the *Sadduces* familiarly converſed with the other *Iewes*, even with the *Phariſes* themſelves, yea both ſate together in the ſame *Councell*, *Acts* 23.6. Now the *Samaritanes* and *Sadduces* agree. 1 *In all the rejection of all other traditions.* 2 *In the rejection of all other Scriptures ſave only the five books of Moſes.* 3 *In the deniall of the reſurrection and the conſequences, as future puniſhments, and rewards according to mens works* : but the *Samaritanes* held that there were *Angels*, which the *Sadduces* denied. For the proofe of theſe agreements and diſagreements betweene them, read *Epiphanius hæreſ.* 9. & 14.

Touching the *Samaritanes*, there are three degrees of alteration in their religion obſervable. Firſt, the ſtrange Nations tranſplanted by *Shalmaneſar* into *Samaria*, when *Iſrael* was carried away captive into *Aſſyria*, worſhipped every one the *God of their owne Countries*, 2 *King.* 17. Secondly, when they ſaw they were devoured by Lions, becauſe they feared not the *Lord*, the *King* of *Aſſyria* ſent one of the *Prieſts* which was taken captive, to inſtruct them in the true worſhip of *God* ; which manner of worſhip though they received, yet they would not lay aſide their former Idolatrie, but made a mixture of religions, worſhipping the living *God*, and their owne dumbe *Idols.* Thirdly, *Manaſſes* brother to *Iaddus* the High *Prieſt* in *Ieruſalem*, being married to *Sanballet*, the Horonites daughter, by reaſon of *Nehemiahs* charge of putting away their ſtrange wives, being driven to that exigent, that he muſt either put away his wife, or forgoe the hope of the *Prieſt-hood*; by

Sanballets meanes he obtained leave from *Alexander* the Great, to build a *Temple* [l] upon Mount *Garizim*, one of the higheſt mountaines in *Samaria*, whither many other apoſtated *Iewes* fled, together with *Manaſſes* being made their *High Prieſt*; and now the Sect of *Samaritanes* (betweene whom and the *Iewes* there was ſuch hatred) beganne, now all thoſe fore-mentioned errours were maintained: And of this Hill it is, that the woman of *Samaria* ſpeaketh, *Iohn* 4. 20. Our fathers worſhipped in this *Mountaine, &c.*

[l] *Ioſeph. Antiq. lib.* 11. *cap.*8.

By comparing the *Dogmata* of the *Phariſes*, with theſe of the *Sadduces*, wee may perceive a manifeſt oppoſition betweene them, yet both theſe joyned againſt *Chriſt*, *Mark*.12.

This hereſie though it were the groſſeſt amongſt the *Jewes*, yet was it embraced and maintained by ſome of the high *Prieſts* themſelves: [k] *Ioannes Hyrcanus* was a *Sadduce*, ſo were his ſons, *Ariſtobulus* and *Alexander*, [l] and likewiſe *Ananus* the younger, ſo that *Moſes* chaire was not amongſt them exempted from errour, no nor hereſie.

[m] *Gorionides*, *cap.* 29.

[l] *Euſeb. hiſt.l.*2. *c.*23. *Ex Ioſeph. Antiq. lib.*10. *cap.*8.

CHAP. XII.

Of the Eſſenes.

THe *Etymologies* of the names *Eſſæi*, or *Eſſeni*, i. *Eſſenes*, are divers; that which I preferre is from the *Syriake* אסא, *Aſa* ſignifying θεραπεύειν to heale or cure diſeaſes. [a] Hence are the men ſo often termed, θεραπευταὶ, and the women amongſt them, θεραπευτρίδες that is, *Phyſitians*. For though

[a] *Ioſeph. de bello lib.*2. *c.*12. *pag.*786.

though they gave themſelves chiefly to the ſtudie of the *Bible*, yet withall they ſtudied *Phyſicke*.

Of theſe *Eſſenes* there were two ſorts, ſome *Theorickes*, giving themſelves wholly to *ſpeculation*; other *Practickes*, laborious and painfull in the dayly exerciſe of thoſe *handy-crafts*, in which they were moſt skilfull. Of the latter *Philo* treateth in his booke intituled, *Quod omnis vir probus*: Of the former, in the booke following, intituled, *De vita contemplativa*.

Their *Dogmata*, their *ordinances*, or *conſtitutions*, did ſymbolize in many things with *Pythagoras* his, where they doe agree, therefore my purpoſe is firſt to name *Pythagoras his*; and then to proceed on with the *Eſſenes*. They follow thus.

The [b] *Pythagorians profeſſed a communion of goods*: *So the Eſſenes*, [c] *they had one common purſe or ſtock*, none richer, none poorer than other; out of this common treaſurie every one ſupplied his owne wants without leave, and adminiſtred to the neceſſities of others: only they might not releeve any of their kindred without leave from their overſeers. They did not buy or ſell among themſelves, but each ſupplied the others wants, by a kinde of commutative bartring: yea liberty was granted to take one from another what they wanted, without exchange. They performed offices of ſervice mutually one to another, for maſterſhip and ſervice cannot ſtand with communion of goods: and ſervants are commonly injurious to the ſtate of their Maſters, according to that ſaying of *R. Gamaliel*, [d] *He that multiplieth ſervants, multiplyeth theeves*. When they travelled, beſides weapons for defence, they tooke nothing with them; for in whatſoever Citie or Village they came,

[p] *Aul. Geli. l. 1. 6. 10. It. Laert. in Pythag.* Κοινὰ τὰ φίλων εἶ).

[q] *Ioſeph. lib. 18. cap. 2.*

Common stock

[d] מרבה עבדים מרבה גזל *Marbe gnabadim.* [3] *Marbe gezel. Pirke Aboth. cap. 1.*

came, they repaired to the fraternitie of the *Eſſenes*, and were there entertained as members of the ſame. And if wee doe attentively read *Ioſephus*, wee may obſerve that the *Eſſenes* of every Citie joyned themſelves into one *common Fraternitie* or *College* ; every College had two ſorts of officers : Firſt, *Treaſurers*, who looked to the common ſtocke, provided their diet, appointed each his taske, and other publike neceſſaries. Secondly, *Others who entertained their ſtrangers.*

2 *The Pythagoreans ſhunned* [e] *pleaſures.* [f] *So did the Eſſenes* : to this belongeth their avoiding of oyle, which if any touched unawares, they wiped it off preſently.

3 *Pythagoreans* [g] *garments were white* : [h] *So were the Eſſenes white alſo*, modeſt not coſtly : when once they put on a ſuit, they never changed till it was torne or worne out.

4 *The Pythagoreans forbade* [i] *oathes.* [k] *So did the Eſſenes*, they thought him a noted lyar who could not be beleeved without an oath.

5 *The Pythagoreans had their* [l] *Elders in ſingular reſpect.* [m] *So had the Eſſenes* : the *bodie or whole company of the Eſſenes*, were diſtinguiſht ἐις μοίρας τέσσαρας, into *foure rankes or orders*, according to their Senioritie, and if haply any of the ſuperiour ranks, had touched any of the inferiour, hee thought himſelfe polluted, as if he had touched an *Heathen*.

6 *The Pythagoreans dranke* [n] *water. So did the* [o] *Eſſenes only water*, wholly abſtaining from wine.

7 *The Pythagoreans uſed* [p] θυσίαις ἀψύχοις, *inanimate ſacrifices* : *So did the* [q] *Eſſenes* : they ſent *gifts* to the Temple, and did not ſacrifice, but preferred the uſe of their *holy water* before *ſacrifice*, for which

reaſon

[e] *Iuſtin.lib.*20.

[f] *Ioſeph.de bello lib.*2.*c.*12.

[g] *Suid.It.* *Ælian. de varia hiſt.l.*12. *cap.*32.

[h] *Ioſeph. de bello lib.*2.*cap.*12.

[i] *Laert. in vita Pythagoræ.*

[k] *Philo Iudæus.*

[l] *Suidas, It.Laertius.*

[m] *Ioſeph.de bello lib.* 2. *cap.*12.

[n] *Suidas.*

[o] *Philo de vita contemplativa.*

[p] *Laertius in vita Pythag.*

[q] *Ioſeph. Antiq. lib.*18.*cap.*2:

reaſon the other *Iewes* forbade them all acceſſe unto the Temple.

8 *The Pythagoreans aſcribed* [r] *all things to fate or deſtiny.* *So did the* [ſ] *Eſſenes.* In this *Aphoriſme* all three ſects differed each from other. The *Phariſes* aſcribed ſome things to *Fate*, other things to *mans Free-will.* The *Eſſenes* aſcribed all to *Fate*, nothing to *mans Free-will.* The *Sadduces* wholy denied *Fate*, and aſcribed all things to *the Free-will of man.*

9 *The Pythagoreans the* [t] *firſt five years were not permitted to ſpeak in the School*, but were initiated *per quinquennale ſilentium*, [u] and not untill then ſuffered to come into the preſence of, or ſight of *Pythagoras.* To this may bee referred the *Eſſenes ſilence at Table* ſtraightly obſerved, ſo that *Decem ſimul ſedentibus, nemo loquitur invitis novem* [x] *Druſius* renders it, that tenne of them ſitting together, none of them ſpake without leave obtained of the nine. When any did ſpeake, it was not their cuſtome to interrupt him with words, but by nods of the head, or beckonings, or holding their finger, or ſhaking their heads, and other ſuch like dumbe ſignes and geſtures, to ſignifie their doubtings, diſliking, or approving the matter in hand. And to the time of ſilence amongſt the *Pythagoreans*, that it muſt bee for five yeares, may bee referred the initiation of the *Eſſenes*, for amongſt them none were preſently admitted into their *ſocietie*, with full liberty, but they underwent foure yeares of triall and probation. The firſt yeare they received *Dolabellam*, [y] *Per zoma, & veſtem albam*, a *ſpadle*, with which they digged a convenient place to eaſe nature, a *pair of breeches*, which they uſed in bathing or waſhing themſelves; a *white garment*, which eſpecially that ſect affected. At this time they had

the ir

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[r] *Suidas.*

[ſ] *Ioſeph. Antiq. lib.13. cap.9.*

[t] *Quinquenne hoc ſilentium à Pythagora auditoribus ſuis indictum vocabant* ἐχεμυθίαν, *à cohibendo ſermone.*

[u] *Laertius in Pythagor.*

[x] *Druſius de trib. ſect. l.4.*

[y] *Ioſeph. de bello lib.2. cap.12.*

their commons allowed them, but without, not in the common dining Hall. The ſecond year they admitted them to the *participation of holy matters*, and inſtructed them in the uſe of them. Two years after they admitted them in *full manner*, making them of their *corporation*, after they had received an oath truly to obſerve all the rules and ordinances of the *Eſſenes*. If any brake his oath, an hundred of them being aſſembled together expelled him, upon which expulſion commonly followed death within a ſhort time, for none having once entred this order, might receive almes or any meat from other ; and themſelves would feed ſuch a one onely with diſtaſtefull herbs, which waſted his body and brought it very low ; ſometimes they would re-admit ſuch a one being brought neere unto death, but commonly they ſuffered him to die in that miſery.

10 *The Eſſenes* [z] *worſhipped toward the Sunne riſing.*

11 *The Eſſenes bound themſelves in their oath, to* [a] *preſerve the names of Angels :* the phraſe implyeth a kind of worſhipping of them.

12 *They were above all others ſtrict in the obſervation of the* [b] *Sabbath day* ; on it they would dreſſe no meat, kindle no fire, remove no veſſels out of their place, no nor eaſe nature. [c] Yea they obſerved ἑβδομάδων ἑβδομάδας *every ſeventh weeke, a ſolemne Pentecoſt, ſeven Pentecoſts every yeare.*

13 *They abſtained from marriage*, not that they diſliked marriage in it ſelfe, or intended an end or period to procreation, but partly in warineſſe of womens intemperance, partly becauſe they were perſwaded that no woman would continue faithfull to one man. This avoyding of marriage is not to be underſtood generally of all the *Eſſenes*, for they diſagreed among

[z] *Philo. item Ioſeph.*

[a] *Ioſep. de bello lib.2. cap.12.*

[b] *Ioſeph. ibid.*

[c] *Philo de vita contemplat.*

among themſelves in this point. Some were of the opinion before noted: others married for propagation. *Nihilominus autem cum tanta ipſi moderatione conveniunt, ut per triennium explorent valetudinem fœminarum, & ſi conſtanti purgatione apparuerint idoneæ partui, ita eas in matrimonia aſciſcunt. Nemo tamen cum prægnante concumbit, ut oſtendant quòd nuptias non voluptatis, ſed liberorum causâ inierint.* Thus the latter ſort preſerved their ſect by the procreation of children: the former ſort preſerved it by a kind of adoption of other mens children, counting them as neare kinſmen, and tutoring them in the rules of their own diſcipline, as *Ioſephus* witneſſeth. [d] *Pliny* addeth alſo, that many other of the *Iewes*, when they began to be ſtruck in yeares, voluntarily joyned themſelves unto them, being moved thereunto, either becauſe of the variable ſtate & troubles of the world, or upon conſideration of their own former licencious courſes, as if they would by this meanes exerciſe a kind of penance upon themſelves.

Concerning the beginning of this Sect, from whom, or when it beganne, it is hard to determine. [e] Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed onely in the addition of ſome rules and ordinances from the *Kenites*, mentioned *Judg.* 1.16. And thus by conſequence the *Eſſenes* were as ancient as the *Iſraelites* departure out of *Ægypt*: for *Iethro*, *Moſes* father in law, as appeareth by the text, was a *Kenite*: But neither of theſe ſeemeth probable. For the *Kenites* are not mentioned in Scripture as a *diſtinct order* or *Sect of people*, but as a *diſtinct family*, *kindred*, or *nation*, *Numb.* 24. 21. Secondly, the *Rechabites*, they neither did build houſes, but dwelt in tents, neither did they deale in

husbandry,

[d] *Plin. hiſt. lib.* 5. *cap.* 17.

[e] *Serarius Trihæreſ. l.* 3. *c.* 9.

husbandrie, they ſowed no ſeed, nor planted vineyards, nor had any, *Ier*.35.7. The *Eſſenes* on the contrary, they dwelt not in tents, but in houſes; [f] and they employed themſelves eſpcially in husbandry. One of the [g] *Hebrew Doctors* ſaith, that the *Eſſenes* were *Nazarites*; but that cannot bee, becauſe the law injoyned the *Nazarites* when the time of the conſecration was out, to preſent themſelves at the doore of the *Tabernacle* or *Temple*, *Number*. 6. Now the *Eſſenes* had no acceſſe to the *Temple*. When therefore, or from what Author this Sect tooke its beginning, is uncertaine. The firſt that I find mentioned by the name of an *Eſſene*, was one [h] *Iudas*, who lived in the time of *Ariſtobulus* the ſonne of *Ioannes Hyrcanus*, before our *Saviours* birth about one hundred yeares: Howſoever the Sect was of greater antiquitie; [i] for all three, *Phariſes*, *Sadduces*, and *Eſſenes*, were in *Ionathans* time, the brother of *Iudas Macchabæus*, who was fiftie years before *Ariſtobulus*. Certaine it is that this Sect continued untill the dayes of our *Saviour*, and after; for *Philo* and *Ioſephus* ſpeake of them as living in their time. What might be the reaſon then, that there is no mention of them in the *New Teſtament*? I anſwer: Firſt, the number of them ſeemeth not to have been great, in *Philo* and *Ioſephus* his time, [k] about four thouſand, which being diſperſed in many Cities, made the faction weake, and haply in *Ieruſalem* when our *Saviour* lived, they were either few or none. Secondly, if we obſerve hiſtories, we ſhall finde them peaceable and quiet, not oppoſing any, and therefore not ſo liable to reproofe as the *Phariſes* and *Sadduces* who oppoſed each other, and both joyned againſt *Chriſt*. Thirdly, why might they not as well be paſſed over in ſilence in the *New Teſtament*,

(eſpecially

[f] *Ioſeph. Antiq. lib*.18. *c*.2.

[g] *Ioſ. Scalig. in Trihæreſ. c*.23.

[h] *Ioſeph. lib*.13. *cap*.19.

[i] *Ioſeph l*.13. *cap*.9.

[k] *Philo. lib. Quod omnis probus pag*.678.

(eſpecially containing themſelves quietly without contradiction of others) as the *Rechabites* in the *Old Teſtament*, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years, before this teſtimony was given of them by the *Prophet Ieremy*, for between *Iehu* (with whom *Ionadab* was coetanean) and *Zedekiah*, Chronologers obſerve the diſtance of ſo many years. Laſtly, though the names of *Eſſenes* be not found in Scripture, * yet we ſhall find in Saint *Pauls* Epiſtles many things reproved, which were taught in the Schoole of the *Eſſenes*. Of this nature was that advice given unto *Timothy*, 1 *Tim.* 5. 23. *Drinke no longer water, but uſe a little wine.* Againe, 1 *Tim.* 4. 3. *Forbidding to marry, and commanding to abſtaine from meats, is a doctrine of Devils:* but eſpecially, *Coloſ.* 2. in many paſſages the *Apoſtle* ſeemeth directly to point at them. Let no man condemne you in meat and drink, *verſ.* 16. Let no man beare rule over you, by humbleneſſe of mind, and worſhipping of *Angels*, *verſe* 18. τί δογματίζεσθε; why are yee ſubject to ordinances? *verſe* 20. The *Apoſtle* uſeth the word δόγματα, which was applied by the *Eſſenes* to denote their *Ordinances*, *Aphoriſmes*, or *Conſtitutions*. In the verſe following hee gives an inſtance of ſome particulars. *Touch not, taſte not, handle not*, *verſ.* 21. Now the Junior company of *Eſſenes* might not *touch* their *Seniors*. And in their diet, their taſte was limitted to bread, ſalt, water and hyſſop. And theſe ordinances they undertooke, διὰ πόθον σοφίας, ſaith *Philo*, for the *love of wiſdome*; but the Apoſtle concludeth, *verſ.* 23. That theſe things had only, λόγον σοφίας, a ſhew of *wiſdome*. And whereas *Philo* termeth the religion of the *Eſſenes*, by the name of θεραπεία, which word ſignifieth *religious worſhip*, the *A-*

* *Vide Chemnit. exem. conc. Trident. part. quart. pag.* 120.

poſtle termeth in the ſame verſe, ἐθελοθρησκείαν, *Voluntary religion*, or *will-worſhip*: yea, where hee termeth their doctrine, πάτριον φιλοσοφίαν, a kind of *Philoſophy* received from their fore-fathers by tradition, Saint *Paul* biddeth them beware of *Philoſophy*, *verſe* 8.

We formerly obſerved two ſorts of *Eſſenes*; *Practicks*, and *Theoricks*, both agreed in their *Aphoriſmes*, or *Ordinances*, but in certaine circumſtances they differed.

1 The *Practickes* dwelt in the Cities, The *Theorickes*, ſhunned the Cities, and dwelt in gardens, and ſolitary Villages.

2 The *Practickes* ſpent the day in manuall crafts, keeping of ſheep, looking to Bees, tilling of ground, &c. they were τεχνῖται, *Artificers*; The *Theoricks* ſpent the day in meditation, and prayers, whence they were by a kind of excellencie, by *Philo* termed, ἱκέται, *Supplicantes*.

3 The *Practicks* had every day their dinner & ſupper allowed them; The *Theoricks* only their ſupper.

The *Practicks* had for their commons, every one his diſh of Water-gruel, and bread; The *Theoricks* only bread and ſalt: if any were of a more delicate pallat than other, to him it was permitted to eat hiſſop; their drink for both, was common water.

Some are of opinion that theſe *Theorickes* were *Chriſtian Monks*, but the contrary appeareth, for theſe reaſons:

1 In that whole booke of *Philo*, concerning the *Theorickes*, there is no mention either of *Chriſt*, or *Chriſtians*, of the *Evangeliſts* or *Apoſtles*.

2 The *Theorickes* in that booke of *Philo's*, are not any new Sect of late beginning, as the *Chriſtians* at that time were, as is cleerely evidenced by *Philo* his

owne words. Firſt, in calling the doctrine of the *Eſſenes*, πάτριον φιλοσοφίαν, *A Philoſophy derived unto them by tradition from their fore-fathers.* Secondly, in ſaying, *Habent priſcorū commētarios, qui hujus ſectæ autores, &c.*

3 The inſcription of that booke, is not only περὶ βίου θεωρητικοῦ, but alſo, περὶ ἱκετῶν. Now *Philo* [b] elſe-where calleth the whole Nation of the *Jewes*, τὸ ἱκετικὸν γένος, which argueth that thoſe *Theorickes* were *Iewes*, not *Chriſtians*.

[b] *Philo in prin. lib. de legat. Caium.*

CHAP. XIII.

Of the Gaulonitæ, and the Herodians.

OTher factions there were among the *Iews*, which are improperly termed Sects. Of theſe there were principally two. Firſt, *Gaulonitæ*. Secondly, *Herodiani*. The *Gaulonitæ* had their names from one *Iudas*, who [a] ſometimes was called *Iudas Gaulonites*, [b] ſometimes *Iudas Galilæus*, of whom *Gamaliel* ſpeaketh, *Act.* 5.37. *After this man aroſe up Iudas of Galile, in the dayes of the tribute.* The tribute here ſpoken of, was that made by *Cyrenius*, ſometimes called *Quirinius*, the name in *Greek* is one and the ſame, but differently read by Expoſitors. This *Cyrenius* was ſent frō *Rome* by *Auguſtus*, into *Syria*, and from thence came into *Iudæa*, where *Coponius* was *Preſident*, and there he raiſed this tax, which taxation is unadviſedly by ſome confounded with that mentioned, *Luke* 2. 1. Both were raiſed under *Auguſtus*, but they differed. Firſt, this was only of *Syria* and *Iudæa*; that in Saint *Luke* was univerſall of the whole world. Secondly, this was when *Archelaus*, *Herods* ſonne, was baniſhed into *Vienna*, having raigned nine yeares; that under *Herod* the Great: whence there is an obſer-

[a] *Ioſeph. antiq. lib.*18. *cap.*1.

[b] *Ioſ.l.*18.*c.*2.

obſervable Emphaſis, in that Saint *Luke* ſaith, it was the *firſt* taxing, having reference unto this *ſecond.* [d] The occaſion of this faction was thus: When *Cyrenius* levied this tax, and ſeized upon *Archelaus Herods* ſons goods, then aroſe this *Iudas* oppoſing this tribute, and telling the people, that tribute was a manifeſt token of ſervitude, and that they ought to call none *Lord*, but only him who was *Lord of Lords*, the God of Heaven and Earth. Whence thoſe that adhered unto him, were called *Gaulonitæ*: they were alſo called *Galileans.* [e] It was their blood that *Pilate* mixed with their ſacrifices, *Luke* 13.1. For *Pilate* had not authority over the Nation of the *Galileans.* The [f] reaſon of this mixture is thought to be, becauſe the *Galileans* forbade ſacrifices to be offered for the *Romane Empire*, or for the ſafety of the *Emperor*, whereupon *Pilate* being incenſed with anger, ſlew them whiles they were [g] ſacrificing. To this faction belonged thoſe murderers termed Σικαριοι, mentioned, *Act.*21.38.

Concerning the *Herodians*, thoſe that number them among *Heretiques*, make the hereſie to conſiſt in two things. Firſt, in that they tooke *Herod* the Great for the promiſed *Meſſias*, becauſe in his reigne, he being a ſtranger, the *Scepter* was departed from *Iudah*, which was the promiſed time of the *Meſſiah* his comming. Secondly, they honoured him with ſuperſtitious ſolemnities, annually performed upon his birth day. Of *Herod* his birth-day the *Poet* ſpeaketh,

——————*Cùm*
Herodis venêre dies, unctâque feneſtrâ
Diſpoſitæ pinguem nebulam vomuere lucernæ,
Portantes violas, rubrumque amplexa catinum,
Cauda natat thynni, tumet alta fidelia vino.
Perſ. Sat. 1.

Now

[d] *Ioſeph. loco ſuperius citato.*

[e] *Oecumenius. Act.*5.37. *Theophylact.Luc.*13.1.

[f] *Theophylact. in Luc.*13.

[g] *Ioſeph.lib.*7. *de bello cap.*28.*pag.*985.

Now whether this latter may be referred to *Herod* the Great, I much doubt, becauſe I find not any Author among the Ancients to ſpeak of *Herod* the Great his birth-day: It was another *Herod, Tetrarch of Galile*, otherwiſe called *Antipas*, whoſe birth-day we reade celebrated, *Mark.* 6. 21. The former point, that the *Herodians* received *Herod* as their *Meſſiah*, though it hath [h] many grave Authors avouching it, yet [i] others juſtly queſtion the truth thereof; for if the *Herodians* were *Jews*, (as moſt think) how then could they imagine, that *Herod* a ſtranger could be the *Meſſiah*, ſeeing that it was ſo commonly preached by the *Prophets*, and knowne unto the people, that the *Meſſiah* muſt be a *Iew* borne, of the tribe of *Iudah*, and of the houſe of *David*?

Others ſay, [k] that the *Herodians* were certaine flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

To omit many other conjectures utterly improbable, I incline to Saint *Hierome*, whoſe opinion is, [l] that the *Herodians* were thoſe, who ſtood ſtiffely for tribute to be payed to *Cæſar*. It concerned *Herod*, who at firſt received his Crowne from *Cæſar*, to further *Cæſars* tribute, not only in way of thankfulneſſe, but alſo in way of policie, to prevent a poſſible depoſing or diſceptring, for it was in *Cæſars* power to take away the Crowne againe, when pleaſed him. Now in reſpect that *Herod* ſought to kill *Chriſt*, and the *Herodians* with the *Phariſes* took counſel againſt him, unto this our *Saviour* might have reference, ſaying, *Marke* 8. 15. Beware of the leaven of the *Phariſees*, and of the leaven of *Herod*, *viz.* of *their contagious doctrine, and fox-like ſubtilties*.

THE

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[h] *Epiph. Hæreſ.* 16. & *Theophyl. Matth.* 22. 16. & *alii plures.*

[i] *Hieron. Matth.* 22. 17.

[k] *Theodor. Beza. Matth.* 22. 16.

[l] *Hieron. Matth.* 22. 17.

THE SECOND BOOKE treateth of places.

Chap. I.

Their Temple.

When the *Iſraelites* came out of *Egypt*, *Moſes* was commanded to build a *Tabernacle* for the place of *Gods* publick worſhip. Afterward when they were ſetled in the promiſed land, thē *Salomon* was cōmanded to build a *Temple*. Theſe two ſhadowed the difference betweene the *Iewes Synagogue*, and the *Chriſtian Church*. The *Tabernacle* was moveable, and but for a time; The *Temple* fixed, and permanent: the ſtate of the *Iewes* vaniſhing, to continue in their generations; the ſtate of *Chriſtians* durable, to continue unto the worlds end. More principally it ſhadoweth forth the ſtate of the *Church militant* here on earth, and *triumphant* in heaven: unto both the *Prophet David* alludeth; Lord who ſhall *ſojourne* in thy *Tabernacle*? Who ſhall *reſt* in *thine holy mountaine*, *Pſal.* 15. 1.

There were in the ſame tract of ground three hils, *Sion*, *Moria*, and Mount *Calvarie*. On *Sion* was the City and Caſtle of *David*, on *Moria* was the *Temple*, and on Mount *Calvarie Chriſt* was crucified. [a] But all theſe three were generally called by the name of *Sion*, whence it is, that though the *Temple* were built on *Moria*, yet the Scripture ſpeaketh of it commonly as if it were on Mount *Sion*.

In the *Temple* there are theſe three things conſiderable: Firſt, the *Sancta Sanctorum*, the *Holy of Holies*, anſwerable to our *Quire* in our *Cathedrall Churches*. Secondly, the *Sanctum*, the *Sanctuary*, anſwerable to the *bodie* of the *Church*. Thirdly, the *Atrium*, the *Court*, anſwerable to the *Churchyard*.

In the *Holy of holies* there were the golden Cenſer, and the *Arke* of the *Teſtament*, *Heb*.9.4.

In [b] the *Arke* there were three things: Firſt, *The pot of Manna*; ſecondly, *Aarons rod that budded*; thirdly, *The Tables of the Teſtament*, *Heb*. 9.4. Thus they were in *Moſes* his time, but afterward in the dayes of *Salomon*, only the Tables of the law were found in the *Arke*, 1 *King*.8.9.

The cover of this *Arke* was called ἱλαστήριον, the *Propitiatorie*, or *Mercy ſeat*, becauſe it *covered* and hid the Law, that it appeared not before God to plead againſt man. It was a type of *Chriſt*, who likewiſe is termed ἱλαστήριον, our *Propitiation*, *Rom*.3.25. & ἱλασμὸς, a *Propitiatorie*, 1 *Iohn* 2.2. At each end of the *Mercy ſeat* ſtood a golden *Cherub*, each *Cherub* ſtretched forth his wings, and from betweene them as from an *Oracle*, God gave his anſwer, *Exod*.25.22. Hence it is, that the *Lord* is ſaid to ſit betweene the *Cherubims*, *Pſal*.99.1. The poſiture of the *Cherubims* was ſuch that their faces were each towards the other, but

both

[a] *Genebrard. in Chronog.lib.*1. *Ann. Mundi* 3146.

[b] *Sunt qui illud* ἐν ᾗ *apud Apoſtolum Heb.*9.4. *referunt ad* τὴν σκηνὴν, *ut dicunt in Tabernaculo ſecundo, quod appellent Sancta Sanctorum, fuiſſe urnam mannæ, & virgam Aaronis, tabulaq; fœderis, videl. urnam, & virgam ante Arcam.* (*ita Moſes Kotſenſis* 210.1.) *tabulam autem in Arca.*

both looking downe towards the *Mercy ſeat*; they fitly ſhadowed out the people of the *Iewes*, and *Chriſtians*, both looking toward each other, but both expecting ſalvation in *Chriſt* only.

In the *Sanctuary*, there was the *incenſe altar* in the middle, and the table, with the twelve loaves of ſhewbread on it on the one ſide, and the candleſtick on the other. The incenſe altar was a type of our prayers, *Pſal.* 141.2. And that this altar muſt be once every yeare ſprinkled with the blood of the ſacrifice by the high *Prieſts*, *Exod.* 30.10. it teacheth that our very prayers, except they be purified by the blood of *Chriſt*, they are unavaileable before *God.* The twelve loaves were a type of the twelve *Tribes*; and the candleſtick a type of the Word of God. In them all we may ſee the neceſſity of both ordinances required, *Prayer* and *Preaching*, if we would bee preſented acceptable unto the *Lord*: The *Candleſtick* was a type of *Preaching*; *Incenſe*, of *Prayer*.

In *Moſes* his *Tabernacle*, there was but one *table*, and one *Candleſticke*: in *Salomons Temple*, there were ten *Tables*, and tenne *Candleſticks*; as likewiſe in the *Court* of the *Tabernacle*, there was but one brazen Laver, in the *Court* of the *Temple* there were tenne, and another great veſſell wherein the *Prieſts* waſhed; in the *Tabernacle* there were but *two ſilver Trumpets*, in the *Temple* there were an *hundred and twenty Prieſts ſounding Trumpets*.

The *Courts* of the Temple at the firſt were but two, *Atrium Sacerdotum*, the *Prieſts Court*; and *Atrium populi*, the *peoples Court*.

In the *Prieſts Court*, were the brazen Altar for ſacrifices, and the Laver for the waſhing, both of the *Prieſts*, and the ſacrifices. The *Laver*, and the *Altar* ſituated in the ſame court, ſignified the ſame as the *water* and *blood* iſſued out of *Chriſts* ſide, namely, the neceſſary concurrence of theſe two graces in all that ſhall be ſaved, *ſanctification* and *juſtification*: *ſanctification* intimated by the *Laver*, and *water*: *juſtification* by the *Altar* and *blood*.

The *Court for the Prieſts*, and the *Court for the people*, [e] were ſeparated each from other, by a wall of three Cubits high.

The *Court for the people* was ſometimes called the *outward Court*, ſometimes the *Temple*, ſometimes *Salomons Porch*, becauſe it was built about with porches into which the people retired in rainy weather, it had *Salomons* name, either to continue his memory, or becauſe the porches had ſome reſemblance of that porch which *Salomon* built before the *Temple*, 1 *Kings* 6.3. *Ieſus* walked in the *Temple*, *in* Salomons *Porch*, *Iohn* 10.23. All the people ran unto the porch, which was called *Salomons*, *Acts* 3.11. That is, this *outward Court*.

In the middeſt of the *peoples Court Salomon* made a brazen ſcaffold for the *King*, 2 *Chron*.6.13.

This *Court for the people* went round about the *Temple*, and though it was one entire Court in the dayes of *Salomon*, yet afterward it was divided by a low wall, ſo that the men ſtood in the inward part of it, and the women in the outward. This diviſion is thought to have beene made in *Iehoſaphats* time, of whom we reade, that he ſtood in the houſe of the *Lord*, before the *new Court*, 2 *Chron*.20.5. that is, before the *womens Court*.

There was an aſcent of fifteene ſteps or ſtaires betweene the *womens Court* and the *mens*, [d] upon theſe ſteps the *Levites* ſung thoſe fifteene Pſalmes imme-

[e] *Ioſeph.l.*8.*c.*13

[d] *R. David Kimchi.Pſal.* 120.

diately following the one hundred nineteenth, upon each ſtep one Pſalme, whence thoſe Pſalmes are intituled *Pſalmi graduales*, *ſongs of degrees*.

In the *womens Court* ſtood their *Treaſurie*, or *almes box*, as appeareth by the poore widowes caſting in her two mites into it, *Luke* 21.1. In *Hebrew* it is termed קרבן *Korban*, the *cheſt of oblations*, the word ſignifieth barely, an *oblation* or *offering*, and accordingly Saint *Luke* 21.4. ſaith, they all have their ſuperfluities caſt *into the offerings*, that is, into the *Korban*, or *Cheſt of offerings*. In *Greeke* it is termed γαζοφυλακεῖον, whence commeth the *Latine* word *Gazophylacium*, *A Treaſurie*. That ſet up by *Jehoiada*, 2 *Kings* 12.9. ſeemeth to have beene different from this, and to have beene extraordinary, only for the repairing of the *Temple*, for that ſtood beſide the Altar in the *Prieſts Court*; and the *Prieſts*, not the parties that brought the gift, put it into the *Cheſt*. Sometimes the whole *Court* was termed *Gazophylacium*, a *Treaſurie*. Theſe words ſpake *Ieſus* in the *Treaſurie*, *Iohn* 8.20. It is worth our noting that the *Hebrew* word צדקה *Tſedaka*, ſignifying *almes*, ſignifieth properly *Iuſtice*; and thereby is intimated, that the matter of our almes ſhould be goods juſtly gotten; and to this purpoſe they called their *almes box* קופה של צדקה *Kupha Schel Tſedaka*, the *Cheſt of juſtice*, and upon their *almes box* they wrote [e] this abreviature מבריא, *A gift in ſecret pacifieth anger*, *Prov*. 21.14.

In *Herods Temple* there were [f] foure *porches*, the meaning is, foure *Courts*, one for the *Prieſts*, another for *men*, another for *women*, and a fourth *for ſuch as were uncleane by legall pollutions*, *and ſtrangers*. This outmoſt *Court* for the uncleane and ſtrangers, was ſeparated from the *womans Court*, with a ſtone wall of

[e] *Buxtorf. de abbrev. in* מבריא

[f] *Ioſeph. l.* 2. *contra Apion*. 1066

of three Cubits high, which wall was adorned with certaine pillars of equall diſtance, bearing this inſcription: [g] *Let no ſtranger enter into the Holy place.*

The *Temple* at *Ieruſalem* was thrice built. Firſt, by *Salomon*: Secondly by *Zerobabel*: Thirdly, by *Herod.* The firſt was built in ſeven yeares, 1 *Kings* 6.37. The ſecond in forty ſix yeares: It was begun in the ſecond yeare of *King Cyrus*, *Ezra* 3.8. It was finiſhed in the [h] ninth yeare of *Darius Hyſtaſpis*. The yeares riſe thus,

Cyrus reigned	30	Yeares.
Cambyſes	8	
It was finiſhed in the yeare of Darius Hiſtaſpis	9	

One yeare deducted from *Cyrus* his reigne, there remaine 46.

Herods Temple was finiſhed in [i] eight yeares. It is greatly queſtioned among *Divines*, of which *Temple* that ſpeech of the *Iewes* is to be underſtood, *Iohn* 2. 20. *Forty and ſix yeares was this Temple a building:* Many interpret it of the ſecond *Temple*, ſaying, that *Herod* did only repaire that, not build a new: but theſe diſagree among themſelves in the computation, and the Scripture ſpeaketh peremptorily, that the houſe was *finiſhed* in the ſixth yeare of the reigne of *King Darius*, *Ezra* 6. 15. and *Ioſephus* ſpeaketh of *Herods building a new Temple, plucking downe the old.* [k] It ſeemeth therfore more probably, that the ſpeech is to be underſtood of *Herods Temple*, which though it were but eight yeares in building, yet at this time when this ſpeech was uſed, it had ſtood preciſely *forty ſix yeares*, [l] for ſo many yeares there are preciſely betweene the eighteenth yeare of *Herods* reigne (at which time the *Temple* began to be built) and the

[g] Μὴ δεῖ ἀλλόφυλον ἐντὸς τοῦ ἁγίου παριέναι. *In locum ſanctum tranſire alienigena non debet. Ioſeph. de bel. lib. 6. cap. 6.*

[h] *Ioſeph. Antiq. lib. 11. cap. 4.*

[i] *Ioſeph. Antiq. lib. 15. cap. ult.*

[k] *Vid. Hoſpini. de Orig. Templ. c. 3.*

[l] *Vide ſupputationem funccianam. an. 3. 47.*

yeare of *Chriſt his baptiſme*, when it is thought that this was ſpoken, all which time the *Temple* was more and more adorned, beautified, and perfected, in which reſpect it may be ſaid to be ſo long building.

The ancient men are ſaid to weepe, when they beheld the ſecond, becauſe the glory thereof was far ſhort of *Salomons*, *Ezr*.3.12. It was inferiour to *Salomons Temple*; Firſt in reſpect of the building, becauſe it was in lower and meaner. [m] Secondly, in reſpect of the veſſels, being now of braſſe, which before were of pure gold. Thirdly, in reſpect of five things, loſt & wanting in the ſecond *Temple*, all which were in the firſt. Firſt, there was wanting the [n] *Ark of God*; Secondly, *Urim and Thummim*, *God* gave no anſwer by theſe two, as in former times; Thirdly, *Fire*, which in the ſecond *Temple* never deſcended from heaven to conſume their burnt offerings, as it did in the firſt: Fourthly, the glory of God appearing betweene the *Cherubims*, this they termed שכינה *Schecina*, the *habitation*, or *dwelling* of *God*, and hereunto the *Apoſtle* alludeth, In him dwelleth the fulneſſe of the Godhead *bodily*, *Coloſſ*.2.9. *Bodily*, that is, not in clouds and ceremonies, as betweene the *Cherubims*, but *eſſentially*. Laſtly, the *Holy Ghoſt*, namely, enabling them for the gift of *Prophecie*; for betweene *Malachie* and *Iohn* the *Baptiſt*, there ſtood up no *Prophet*, but onely they were inſtructed *per filiam vocis*, which they termed בתקול *Bath Kol*, an *Eccho from heaven*, and this was the reaſon why thoſe Diſciples, *Act*.19.2. ſaid, We have not ſo much as heard whether there be an *Holy Ghoſt*.

Here it may be demanded how that of the *Prophet Haggai* is true; *The glory of this laſt houſe ſhall be greater then the firſt*, *Hag*.2.10. I anſwer, *Herods Temple* which was

[m] *Hoſpinian. ex Talmudiſtis de Orig. Templ. c.*3.

[n] *D. Kimchi in Hagg.*1.8. *Eadem ſcribit Rabbi Solomon ibid.*

was built in the place of this, was of ſtatelier building than *Salomons*, and it was of greater glory, becauſe of *Chriſt* his preaching in it.

Herods Temple was afterward ſo ſet on fire by *Titus* his ſouldiers, [o] that it could not be quenched by the induſtry of man: [p] at the ſame time the Temple at *Delphi*, being in chiefe requeſt among the Heathen people, was utterly overthrowne by earthquakes and thunder-bolts from Heaven, and neither of them could ever ſince be repaired. The concurrence of which two miracles evidently ſheweth, that the time was then come, when *God* would put an end both to *Iewiſh Ceremonies*, and *Heatheniſh Idolatry*, that the Kingdome of his Sonne might be the better eſtabliſhed.

[o] *Genebrard. Chro. l.2. anno Chriſti* 69.

[p] *Theodoret. l.* 3. *cap.* 11. *Sozomenus l.* 5. *c.* 19, 20, 21.

CHAP. II.

Their Synagogues, Schooles, and Houſes of Prayer.

THE word *Synagogue* is from the Greek συνάγω, *to gather together*, and it is applied to all things whereof there may be a *collection*, as συναγωγὴ γάλακτος, *copia lactis*, συναγωγὴ πολέμοιο, *collectio eorum quæ ſunt ad bellum neceſſaria. God* ſtandeth in *ſynagoga Deorum, in the aſſembly of Iudges*; but *Synagogues* are commonly taken for houſen dedicated to the worſhip of *God*, wherein it was lawfull to *pray, preach*, and *diſpute*, but *not to ſacrifice*. In *Hebrew* it was called בית הכנסת *Beth Hacneſeth*, the *houſe of Aſſembly*. The *Temple at Ieruſalē*, was as the *Cathedrall Church*; the *Synagogues*, as petty *Pariſh Churches* belonging therunto.

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were ſetled in the promiſed Land: The *Temples* being then too farre diſtant for thoſe which dwelt in remote places, it is likely that they repaired unto certaine *Synagogues* in ſtead of the *Temple*. That they were in *Davids* time appeareth; They have burnt all the *Synagogues of God* in the Land, *Pſal.*74.8. And *Moſes* of old time had in every City, them that preached him, being read in the *Synagogues* every Sabbath day, *Act.*15.21.

In *Jeruſalem* there were [a] foure hundred eighty *Synagogues*, beſide the *Temple*; partly for *Iewes*, partly for *ſtrangers*: one for ſtrangers was called the *Synagogue of the Libertines*, *Acts* 6.9. Whence it had that name, whether from the *Roman Libertines*, ſuch as had ſerved for their freedome, being oppoſite to the *Ingenui*, thoſe that were free-borne, (for many of thoſe *Libertines* became *Proſelytes*, and had their [b] *Synagogues*,) or whether it were from [c] *Lubar*, ſignifying an *high place* (for as their *Temple*, ſo their *Synagogues* and *Schooles* were built on hils and *high places*) becauſe it is ſaid, *Prov.* 1.21. Wiſdome calleth in *high places*; I leave to the judgement of the Reader.

Out of *Ieruſalem*, in other Cities and Provinces, were many *Synagogues*: there were *Synagogues in Galile*, *Matth.*4.23. *Synagogues in Damaſcus*, *Acts* 9.2. *Synagogues at* Salamis, *Acts* 13.5. *Synagogues at Antiochia*, *Acts* 13.14. Yea their tradition is, that [d] *Whereſoever tenne men of Iſrael were, there ought to be* built a *Synagogue*.

Their *Synagogues* had [e] many inſcriptions: *over the gate* was written that of the *Pſalme* 118.20. *This is the gate of the Lord, the righteous ſhall enter into it.* In the

[a] *Sigonius de rep.Hebr.lib.*2. *cap.*8.

[b] *Philo in legat. ad Caium.*

[c] *Vide Tremel. Acts* 6.9.

[d] *Maimon.in Tephilla.c.*11. *Sect.*1.

[e] *Buxtorf.de abbreviatur. pag.*73. 81. 174.

walls theſe and the like ſentences; *Remember thy Creator, and enter into the houſe of the Lord thy God in humilitie.* And, *Prayer without attention is like a body without a ſoul.* And, *Silence is commendable in time of Prayer.*

As the *Courts* of the people before the *Temple*, were diſtinguiſht by a wall into two roomes, the one for men, the other for women: ſo in the *Synagogues*, the women were ſeparated from the men, [f] by a partition of lattice, or wire-worke.

In the *Synagogues* the *Scribes* ordinarily taught, but not only they, for *Chriſt* himſelfe taught in them, &c. He that gave liberty to preach there, was termed ἀρχισυνάγωγος, *The Ruler of the Synagogue.* There was alſo a *Miniſter* who gave the booke unto the *Preacher*, and received it againe, after the text had been read. *Chriſt cloſed the booke, and gave it againe to the Miniſter*, *Luke* 4.20. This is probably him whom they called שליח צבור *Shaliach Tſibbur*, *the Miniſter* or *Clerke of the Synagogue.*

Their *Schooles* were different from their *Synagogues*. *Paul* having diſputed for the ſpace of three moneths in the *Synagogue*, becauſe divers beleeved not, but ſpake evill of that way, he departed from them, and ſeparated his Diſciples, diſputing daily in the *Schoole* of one *Tyrannus*, *Act.* 19. 8, 9, 10.

Their Schoole ſometimes is called בית *Beth* an *houſe*, ſimply, as appeareth by that ſaying; [g] *Octodecim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere poſſet.* Thoſe eighteene matters controverſed betweene the *houſe* of *Sammai*, and the *houſe* of *Hillel*, *Elias* himſelfe could not decide: that is, between their two *Schooles*. Sometimes it is called בית המדרש *Beth hammidraſch*, an houſe of ſubtill and acute expoſition. Here points

were

[f] *Talmud. in tract. Suta cap. ult. vide Buxtorf. Synag. c. 9. pag.* 240.

[g] *Druſius de tribus ſect. l. 2. c.* 10

were more exactly and punctually diſcuſſed, than in the *Synagogue*, or *Temple*; whence they held it a profounder place for expoſition, than the *Temple*: To this purpoſe tend thoſe ſayings, [h] *They might turne a Synagogue into a Schoole, but not a Schoole into a Synagogue, for the ſanctity of a Schoole is beyond the ſanctity of a Synagogue.* And that growth from *vertue to vertue*, *Pſal.*84.7. * they interpret, a kind of *promotion*, or *degree*, in removing *from their Temple to their Schoole*. In their *Temple*, their Sermons were as it were *Ad populum*; in their *Schooles*, *Ad Clerum*.

As they had *Synagogues*, ſo likewiſe *Schooles*, in every Citie and Province, and theſe were built alſo upon hils. There is mention of the hill *Moreh*, *Iudg*.7.1. that is, *the Hill of the Teacher*.

The *Maſters* when they taught their Schollers, were ſaid to *give*; *Give* unto the wiſe, and hee will be wiſer, *Prov*.9.9.

The *Schollers* when they learned any thing, were ſaid to *receive* it: Heare my ſon, and *receive* my words, *Prov*.4.10. Hence is that of the *Apoſtle*, This is a true ſaying, and by all meanes worthy to bee *received*; 1 *Tim*.1.15. that is, *learned*: the like phraſes of ſpeech are in uſe among the [i] *Latines*.

Whether their *Oratories* or places of prayer called *Proſeuchæ*, were different places from their *Schooles* or *Synagogues*, I have not yet learned. That ſome of theſe were without the *City*, that proveth nothing, for ſo might *Synagogues*, and *Schooles* too. *Epiphanius* treateth of theſe [k] *Oratories*, but there hee ſpeaketh not one word to ſhew the lawfulneſſe of civill buſineſſes to be done in them: could that be proved, a difference would eaſily be ſhewen. Some ſay they were [l] *Synagogues*, others [m] *Schooles*. Of this *houſe of*

Prayer,

[h] *Maimon Tephilla.c.*11. *ſect.* 14.

[*] *Paraphraſt. Chal. in hunc locum.*

[i] *Da ſi grave non eſt.Hor.lib.*2. *Satyr.*8. *Sed tamen iſte Deus qui ſit, da Tytire nobis.Vir. Bucol. Accipe nunc Danaum inſidias.——Virg. Æneid.l.*2.

[k] *Epiphan. Tom.*2. *lib.*3.*cap.* 80

[l] *Beza Act.*16. 13.

[m] *Philo Iud. de vita Moſis, pag.* 530.

Prayer, mention is made, *Act.* 16. 13. in which Saint *Paul* ſate downe and ſpake unto the women: which geſture intimateth rather preaching than praying; true, all geſture was in uſe for prayer, ſtanding, kneeling, ſitting; *Abraham ſtood before the Lord, Gen.* 18. 22. that is, *hee prayed.* The *Publican ſtood a farre off and prayed, Luke* 18. 13. Whence by way of proverbe they ſaid, [n] *Sine ſtationibus non ſubſiſteret mundus*, Were it not for *ſtanding*, the world could not *ſtand. Steven kneeled, Act.* 7. 60. *David* ſate before the *Lord*, and ſaid, 2 *Sam.* 7. 18. yet *ſitting*, when the ſpeech is to the people, not to the *Lord*, implyeth *preaching*, not *prayer*. It is probable, that as at the gate of the *Temple*, ſo at the gate of theſe *Oratories*, the poorer ſort of people aſſembled to expect almes, whence ſome uſe the word [o] *Proſeucha*, to ſignifie an *Hoſpitall.*

The [p] *Talmudiſts* taxed the peoples negligence in prayer, ſaying, they uſed three ſorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervencie. *A haſty Amen*, when they ſaid *Amen* before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were aſleepe, dividing the word *A-men.* The firſt they termed יתומה *Jethoma, pupillum.* The ſecond, חטופה *Chetupha, Surreptitium.* The third, קטועה *Ketugna, Sectile quaſi in duas partes ſectum per oſcitantiam.*

Chap. III.

Of the Gates of Ieruſalem.

THe gates of the whole circuit of the [a] wal about *Ieruſalem* were nine: The *Sheep-gate, Neh.* 3. 1. This was neere the *Temple*, and thorow it were

led

[n] *R. Iuda in lib. Muſar. vide Druſ. præt. Matth.* 6. 5.

[o] *Quâ te quære Proſeucha? Iuven. Sat.* 3.

[p] *Caninius de locis N. Teſtam. cap.* 5. *p.* 38.

[a] *Sheindler pentaglot.*

led the *Sheepe* which were to bee ſacrificed, being waſhed in the poole *Bethſaida* neare the Gate. *The Fiſh-gate*, *Nehem.* 3. 3. before this *Iudas* is thought to have hanged himſelfe. [b] Some thinke that theſe two Gates, and likewiſe the *Horſe-gate*, *Nehem.* 3. 28. were ſo called, becauſe they were in manner of three ſeverall *Market-places*, and at the one Gate, *ſheepe*, at the other, *fiſh*, and at the third, *horſes* were ſold. The *Old-gate* was ſo called, becauſe it was ſuppoſed to have remained from the time of the *Iebuſites*, and not to have been deſtroyed by the *Aſſyrians*, it was neare *Calvary*, and without this Gate *Chriſt* was crucified. Concerning the other Gates little is ſpoken.

Touching the gates of the *Temple*, there were [c] two of principall note, both built by *Salomon*, the one for thoſe that were new married; the other for mourners and excommunicate perſons. The mourners were diſtinguiſhed from the excommunicate perſons, by having their lips covered with a skirt of their garment: none entred that gate with their lip uncovered, but ſuch as were excommunicate. Now the *Iſraelites* which on the *Subbath* dayes ſate between thoſe gates, ſaid unto the *new married*, *Hee, whoſe Name dwelleth in this houſe, glad thee with children*; unto the *mourner*, *Hee, which dwelleth in this houſe, glad and comfort thee*; unto the *excommunicate*, *He, which dwelleth in this houſe, move thy heart to hearken to the words of thy fellowes.*

Among the *Iewes*, the gates were places of chiefeſt *ſtrength*, ſo that they being taken or defended, the whole Citie was taken or defended: and they were chiefe places of *juriſdiction*, for in them, *Iudges* were wont to ſit, and to decide controverſies: hence

[b] *Stukius conviv. lib.* 2. *c.* 11.

[c] *R.* Iuda *in l. Muſar. vid. Druſii præterit. Ioan.* 9. 22.

proceeded thoſe phraſes: *The gates of hell ſhall not prevaile againſt, &c.* And, *Thy ſeed ſhall poſſeſſe the gate of his enemies.*

CHAP. IV.

Of their Groves, and high Places.

THE ancient *Heathens* did not only not build *Temples*, [a] but they held it utterly unlawfull ſo to doe. The reaſon of this might be, becauſe they thought no *Temple* ſpacious enough for the *Sunne*, which was their chiefe *God*. Hence came that ſaying, [b] *Mundus univerſus eſt Templum Solis*; *The whole world is a Temple for the Sunne.* Moreover, they thought it unfit to ſtraiten, and confine the ſuppoſed infiniteneſſe of their fancied *Deities* within walls, and therfore when after-times had brought in the uſe of *Temples*, yet their *God Terminus*, and divers others of their *Gods* were worſhipped in *Temples open-roofed*, which were therefore called ὕπαιθρα; This I take to be the reaſon, why they made choyce of *hils*, and *mountains*, as the convenienteſt places for their Idolatry. Theſe *conſecrated hils*, are thoſe *high places*, which the *Scripture* ſo often forbids. Afterwards, as the number of their *Gods* increaſed; ſo the number of their *conſecrated hils* was multiplied, from which, their *Gods* and *Goddeſſes* tooke their names, as *Mercurius Cyllenius*, *Venus Erycina*, *Iupiter Capitolinus*. At length to beautifie theſe *holy hils*; the places of their idolatrous worſhip, they beſet them with trees, and hence came the *conſecration of Groves*, and *Woods*, from which their Idols many times were named.

[a] *Hoſpin. de Orig. Templ. pag. 1.*

[b] *Alex ab Alex. lib. 2. cap. 22.*

named. [c] At laſt, ſome choyce and ſelect *trees* began to be *conſecrated.* [d] Thoſe *French Magi*, termed *Dryadæ*, worſhipped the *Oake*, in *Greeke* termed δρῦς, and thence had their names, The *Etrurians* worſhipped an *Holme-tree:* And [e] amongſt the *Celtæ*, a *tall Oake* was the very Idoll, or Image of *Iupiter*.

Among the *Iſraelites*, this Idolatry began under the *Judges, Othniel*, and *Ehud, Iudg.* 3.7. and at the laſt it became ſo common in *Iſrael*, that they had peculiar *Prieſts*, whom they termed *Prophets of the Grove*, 1 *King.* 18.19. and *Idols* of *the grove*, that is, *peculiar Idols*, unto whom their Groves were conſecrated, 2 *King.* 21.7. 2 *Chron.* 15.16. As *Chriſtians* in the conſecration of their *Churches*, make ſpeciall choyce of ſome peculiar *Saints*, by whoſe names they call them, as *Saint Peters Church, Saint Pauls, Saint Andrews, &c.* So they cōſecrated their *Groves* unto particular *Idols*, whence in prophane Authors wee reade of *Diana Nemorenſis, Diana Arduenna, Albunea Dea*, all receiving their names from the *Groves* in which they were worſhipped: yea the *Idoll* it ſelfe is ſometimes called by the name of a *Grove: Joſiah brought out the Grove* from the houſe of the *Lord*, 2 *King.* 23.6. It is probable, that in this *Idoll* was pourtrayed the forme and ſimilitude of a *Grove*, and thence it was called a *Grove*, as thoſe ſilver ſimilitudes of *Dianaes Temple*, made by *Demetrius*, were termed *Temples of Diana, Act.* 19.24.

[c] *Populus Alcidæ gratiſſima, vitis Iaccho, Formoſæ myrtus Veneri, ſua Laurea Phœbo. Virg. Eclog.* 7.

[d] *Plin. Nat. Hiſt.* l. 16. c. 44.

[e] *Maximus Tyrius, Ser.* 38. *fol.* 225. *edit. Steph.*

CHAP. V.

Their Cities of Refuge.

THeſe Places of *Refuge*, appointed by *God*, differed from thoſe of *Hercules*, and *Romulus*, and other *Heathens*; becauſe *God* allowed ſafety only to thoſe, who were guiltleſſe in reſpect of their intention: but the others were common ſanctuaries, as well for the guilty as the guiltleſſe. If any man did fortuitouſly or by chance kill another man, in ſuch a caſe liberty was granted unto the offender to flie; at firſt unto the *Altar* for refuge, as is implyed by that text of Scripture, If any man come preſumptuouſly unto his neighbour, to ſlay him with guile, thou ſhalt take him from mine *Altar*, *Exod.* 21. 14, Yea we may conjecture this cuſtome of refuge, to have continued in force alwayes by the practice of *Ioab*, 1 *King.* 2. 28. Notwithſtanding, leſt the *Altar* might be too farre diſtant from the place, where the fact might be committed, it is probable that therefore *God* ordained certaine *Aſyla*, or *Cities of Refuge*, which for the ſame reaſon, are thought to have been [a] equally diſtant one from the other in *Canaan*: theſe Cities were in number ſix; *Bezer* of the *Reubenites* Countrey, *Ramoth in Gilead* of the *Gadites*, and *Golan in Baſhan* of the *Manaſſites*: theſe three *Moſes* ſeparated beyond *Iordan*, *Deut.* 4. 41. 43. The other three appointed by *Ioſhua* in the Land of *Canaan*, were *Cadeſh in Galile* in Mount *Naphtali*; *Schechem in Ephraim*; and *Kiriatharba* (which is *Hebron*) in the mountaine of *Iudah*, *Ioſhua* 20. 7. Three other Cities

of

[a] *R. Salom. Iarchi.* *Deut.* 19. 3.

of like nature, *God* promiſed the *Iſraelites*, upon condition of their obedience, after their coaſts were enlarged; but it ſeemeth that diſobedience hindred the accompliſhment thereof, for Scripture mentioneth not the fulfilling of it.

Concerning theſe Cities, the *Hebrews* note from theſe words, *Thou ſhalt prepare the way*, *Deut*.19.3. That the *Senate*, or *Magiſtrates in Iſrael*, were bound to prepare the wayes to the *Cities of Refuge*, and [b] to make them fit, and broad, and to remove out of them all ſtumbling blocks and obſtacles: and they ſuffered not any hill or dale to be in the way, nor water-ſtreames, but they made a bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not leſſe than two and thirty Cubits, and at the partitions of the wayes, they ſet up in writing, *Refuge*, *Refuge*: that the manſlayer might know and turne thitherward. On the fifteenth of the moneth *Adar*, or *Februarie*, every yeare, the *Magiſtrates* ſent out meſſengers to prepare the wayes.

Furthermore it was provided, that two or three wiſe men ſhould be imployed, to perſwade the *Avenger of blood*, if haply he did purſue the manſlaier on the way, that he ſhould offer no violence, untill the cauſe were heard and examined. The manner of examination was thus, the Conſiſtory or Bench of *Iuſtices*, who lived in that quarter, where the murder was committed, [c] placed the party, being brought back from the *City of Refuge*, in the Court or judgement Hall, and diligently enquired and examined the cauſe, who if he were found guilty of voluntary murder, then was he puniſhed with death, but if otherwiſe the fact were found caſuall, then did they

ſafely

[b] *Maimon. in Rotſach.cap.* 8. *ſect*.5.

[c] *Paul.Fag. Num*.35.6.

ſafely conduct the party back againe to the *Citie of Refuge*, where he injoyed his liberty, not only within the wals of the City, but within certaine Territories and bounds of the City, being confined to ſuch and ſuch limits, untill the death of the high *Prieſt*, that was in thoſe dayes, at what time it was lawfull for the offender to returne and come into his owne City, and unto his owne houſe, even unto the City from whence he fled, *Ioſh.*20.6. By this meanes the offender, though he was not puniſhed with death, yet he lived for the time a kinde of exile for his own humiliation, and for the abatement of his wrath, who was the *Avenger of blood*, [d] The *Areopagitæ* had a proceeding againſt man-ſlaughter, not much unlike, puniſhing the offender ἀπενιαυτισμῷ, with *a yeares baniſhment*: why the time of this exilement was limited to the death of the High *Prieſt* at that time, is not agreed upon by Expoſitors. But it is moſt probably thought, that the offender was therefore confined within that City as within a Priſon, during the High *Prieſts* life, [e] becauſe the offence did moſt directly ſtrike againſt him, as being amongſt men ἀρχηγὸς, *ac princeps ſanctitatis, The chiefe God on earth.*

THE

[d] *Maſius in Ioſ. cap.*20.

[e] *Maſius ibid.*

THE THIRD BOOKE treateth of Dayes and Times.

Chap. I.

Their Dayes, Houres, Weekes, and Yeares.

Before we treat of their Feaſts, it will bee needfull by way of Preface, to underſtand ſomewhat concerning the diviſions of their *daies, houres, weekes, &c.*

Their *Day* was twofold: *Naturall*, containing *day and night*, and conſiſting of 24. houres: or *Artificiall*, beginning at *Sunne riſing*, and ending at *Sun-ſet*. Of this is that, *Are there not twelve houres in the day? Iohn* 11.9.

The *Naturall day* was againe two-fold. *Civill*, a *working-day*, which was deſtined for civill buſineſſes and workes: this began at *Sunne-riſing*, and held till the next *Sunne-riſing*, *Matth.*28.1. or *Sacred*, a Feſtivall or Holy-day, deſtined for holy exerciſes: this began at *Sunneſet*, and continued till the next *Sunneſet*.

Their night was divided into foure *quarters*, or *greater houres*, termed foure *watches*, each *watch* containing three *leſſer houres*. The *firſt* they called *Caput Vigiliarum*, the beginning of the watches, *Lam.* 2. 19. the ſecond was the middle watch, *Iudg.* 7. 19. not ſo termed, becauſe there were onely *three watches*, as [a] *Druſius* would perſwade, but becauſe it dured till *midnight*. The *third watch* began at *midnight*, and held till three of the clock, in the morning. If he come in the *ſecond*, or *third watch*, *Luke* 12. 38. The *laſt*, called the *morning watch*, *Exod.* 14. 24. began at three of the clock, and ended at ſix in the morning. In the *fourth watch* of the night, *Ieſus* went out unto them, *Mat.* 14. 25. Theſe *Watches* alſo were called by other names, according to that part of the night which cloſed each watch. The *firſt* was termed ὀψὲ, *The even*. The *ſecond* μεσονύκτιον, *Midnight*. The *third* ἀλεκτοροφωνία, *Cock-Crowing*. The *fourth* πρωΐ, *The Dawning*. *Ye know not when the Maſter of the houſe will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning*, *Mark* 13. 35.

The day was likewiſe divided into foure *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, *Matth.* 20. The *firſt quarter* began at ſix of the clock in the morning, and held till nine. The *ſecond quarter* ended at twelve of the clock. The *third quarter* at three in the afternoone. The *fourth quarter* at ſix of the night. The firſt quarter was called the *third houre*, *verſ.* 3. The ſecond quarter the *ſixth houre*, *verſ.* 5. The third quarter the *ninth houre*, *verſ.* 5. The laſt quarter the *eleventh houre*, *verſ.* 6.

Where note that the three firſt *quarters* had their names from that houre of the day, which cloſed the quarter (for they beganne the count of their leſſer houres, from ſix a clock in the morning, and our 6,

[a] *Druſ. Iudic.* 7. 19.

7,8,9,10,11,12. 1,2,3,4,5,6. was their 1,2,3,4,5,6,7, 8,9,10,11,12.) only the laſt was called the *eleventh houre*, by our *Saviour Chriſt*; whereas among the common people, it either was called, or ſhould have beene called by proportion with the reſt, the *twelfth houre*; to intimate unto us, that though *God* in his mercy accept labourers into his vineyard *eleven houres* of the day, yet he ſeldome calleth any at the twelfth, for that is rather an houre to diſcharge ſervants, than to admit new.

Some Expoſitors finding mention of the dawning of the day in this Parable, *verſ.* 1. [b] They reckon the 4. *quarters* of the day after this manner. *Hora prima, Hora tertia, Hora ſexta, Hora nona.* Where firſt they erre, in taking the *Dawning* of the day for the *firſt houre* of the day; for πρωῒ, the *Dawning*, ſignifieth the *laſt quarter of the night*, called the *Morning watch*. Secondly, they erre in making the *laſt quarter of the day* to be the *ninth houre*, for what then ſhall become of the *eleventh houre*, mẽtioned in the ſame Parable?

By this diviſion of the day into theſe foure *quarters*, or *greater houres*, the *Evangeliſts* are reconciled touching our *Saviours* Paſſion. He was crucified at the third houre, *Mark* 15.25. S. *Iohn* intimateth his examination before *Pilate*, to have beene *Hora quaſi ſexta: about ſix a clock*, *Iohn* 19.14. In the firſt place, underſtand by his crucifying, not his *hanging on the Croſſe*, which was not till the ſixth houre, *Luke* 23.44. nor his *expiration*, which was not till the ninth houre, *Mark* 15.34. but his *examination under Pilate*, at which time the people cryed out, *Crucifie him, Crucifie him*; and then the third and ſixth houre will eaſily be reconciled,

[b] *Erat autẽ primus ternarius à prima uſque ad tertiam, & dicebatur prima hora, ſecundus erat à tertia, uſque ad Sextam, & dicebatur hora tertia, tertius erat à ſexta uſq; ad nonã, et dicebatur ſexta; quartus à nona uſque ad ultimam quæ erat duodecima, & dicebatur nona. Refellit hanc opinionem Toletus, receptam licet à multis recenſionem (ut ipſe ait) quoniam de undecima cujus meminit parabola, altũ apud hos ſilentiũ. Iure vapulant à te Tolete qui excludunt undecimam, conſtanter tamen aſſerenda eſt cõtra te quadripartita diei diviſio, in hoc potiſſimum illarum error conſiſtit, quod horam primam faciunt, nõ inveniunt, horã undecimam inveniunt, excludunt tamen, nihil a mente Evangeliſtarũ magis alienum, quam ut ἡ πρωιὰ, verteretur hora prima diei, quæ in illorum ſcriptis ſonat quartam noctis vigiliam. Vid. Tolet. in Ioan. cap. 19. Annotat.* 8.

conciled, for theſe two houres immediately following one another, what was done on the third houre, might truly be ſaid to be done about the ſixth.

Laſtly, this ſheweth that the houres among the *Iewes* were of two ſorts: ſome leſſer, of which the day contained twelve: others *greater*; of which the day contained foure, as hath beene above ſhewen: the leſſer are termed *houres of the day*, are there not twelve houres in the day? *Iohn* 11.9. The greater ſome terme *hours of the Temple*, or *houres of prayer*: *Peter* and *Iohn* went up into the *Temple*, at the ninth *houre of prayer*, *Act.* 3.1. But in truth there are but three houres of prayer, *the third, the ſixth, and the ninth*. [c] *The third* inſtituted by *Abraham*, the *ſixth* by *Iſaac*, and the *ninth* by *Jacob*. The *third houre* the *Holy Ghoſt* deſcended upon the *Apoſtles*, *Act.* 2.15. About the *ſixth*, *Peter* went up to the houſe-top to pray, *Act.* 10.9. At the *ninth*, *Peter* and *Iohn* went into the *Temple*, *Act.* 3.1.

From theſe greater houres of the day and night, the *Canonicall houres* in uſe in the *Roman Church*, had their beginning; [d] each *Canonicall houre* containeth three leſſer hours, ſo that in the whole night and day, there are eight *Canonicall houres*. At ſix of the clock in the evening began the firſt, and that is termed *Hora veſpertina*, or *veſpertinum* ſimply (*officium* being underſtood) their *Veſpertine*. At nine of the clock at night began the ſecond, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturne*. At three of the clock in the morning, being their *Matutinum*, their *Matines*. The Canonicall houres for their day-ſervice were named, *Hora prima*, *tertia*, *ſexta*, *nona*. Their firſt houre began from ſix of the clock in the morning, and held till nine; the third from nine till twelve,

[c] *Druſius in præterit. Act.* 3.1. *Non fuiſſe ultra tres horas precationis in die apud Iudæos, clare teſtatur David Kimchi.*

[d] *Vid. Bellarm. de bonis oper. in part. l.* 1, *cap.* 10.

the ſixth from twelve till three; the ninth from three till ſix at night.

The Diall in uſe among the ancient *Iewes*, differed from that in uſe among us: theirs was a kind of ſtairs, the time of the day was diſtinguiſhed *not by lines*, but by *ſteps*, or *degrees*; the ſhade of the Sun every halfe houre moved forward to a new *degree*. In the Diall of *Ahaz*, the *Sunne* went backe מעלות *Magnoloth, degrees*, or *ſteps*, not *lines*, *Iſai*.38.8.

Their weeks were two-fold: the one was *ordinary*, conſiſting of *ſeven dayes*: the other *extraordinary* and *Propheticall*, conſiſting of *ſeven yeares*, *Dan*.9.24. The firſt is termed *Hebdomas diaria, a weeke of dayes*: the ſecond, *Hebdomas annalis, a weeke of yeares*.

The *Hebrewes* at firſt, meaſured their moneths according to the courſe of the *Sun*, whence they are called *Menſes ſolares*: and then every moneth conſiſted of thirtie dayes. The waters prevailed from the ſeventeenth day of the ſecond moneth *Gen* 7.11. unto the ſeventeenth day of the ſeventh month, *Gen*. 8.4. that is, ful five moneths. If we wil number the dayes, they were an hundred and fifty, *Gen*.7.24. Whereby it appeareth, that every moneth contained full thirty dayes. After the *Iſraelites* departure out of *Ægypt*, then they meaſured their moneths by the courſe of the Moone; they are termed *Menſes Lunares*: they contained either thirty daies, and then they were called *Menſes pleni*, *ful moneths*: or twenty nine daies, and then they were called *Menſes cavi*, *Deficient moneths*.

The *Sun* exceedeth the *Moone*, in her courſe eleven dayes, [c] hence every third or ſecond yeare, one moneth was inſerted. Now becauſe the twelfth moneth in the *Hebrew Kalendar* was called *Adar*, hence when a moneth was inſerted, the laſt was called *Veadar*, the ſecond *Adar*.

[c] *Vid. Kalendarium Hebraicum Munſteri pag*.62.

Before their captivity in *Babylon*, they counted their moneths without any name, according to the number. The *Firſt*, *Second*, *Third moneth*, *&c.* After their returne from *Babylon*, they called them by theſe names:

1. *Niſan*, it was alſo called אביב, *Abib*, which ſignifieth an *eare of corn*, in this month Barley began to be *eared.*	They anſwered to part of	1	March. April.
2. *Iiar*, it was alſo called זיו which ſignifieth *beautie*, then the trees began to bee *beautified* with buds and bloſſomes.		2	April. May.
3. *Sivan.*		3	May. June.
4. *Thamaz.*		4	June. July.
5. *Ab.*		5	July. Auguſt.
6. *Elul.*		6	Auguſt. September.
7. *Tiſri, otherwiſe called Ethanim.*		7	September. October.
8. *Marcheſuan, it was alſo called Bull.*		8	October. November.
9. *Ciſleu.*		9	November. December.
10. *Tebeth.*		10	December. January.
11. *Schebeth.*		11	January. February.
12. *Adar.* *Veadar.*		12	February. March.

Before their comming out of *Ægypt*, they [f] began their yeare in the moneth of *Tiſri*, and thus they continued it alwayes after for civill affaires, for their date of buying, ſelling, their *Sabbaticall years*, years of *Iubile, &c.* After their comming out of *Ægypt*, they began their yeare in the moneth *Niſan*, and ſo continued it for the computation of their greater feaſts.

[f] Ἐν μηνὶ δευτέρῳ Δίῳ μὲν ὑπὸ μακεδόνων λεγομένῳ, μαρσουάνη δὲ ὑπὸ Ἑβραίων. οὗτω γὰρ Αἰγύπτιοι τὸν ἐνιαυτὸν ἦσαν διατεταχότες. Μωϋσῆς δὲ τὸν νισάν, ὅς ἐστι ξανθικός, μῆνα πρῶτον ἐπὶ ταῖς ἑορταῖς ὥρισεν. *Ioſeph. Antiq. l. 1. c. 4. Mendoſe ponitur* μαρσουάνη *pro* μαρχεσουὰν, *qui menſis erat olim ſecundus apud Hebræos, ſicut & Dius apud Macedones.*

CHAP. II.

Of their Feaſts.

BEfore we deſcend to their particular *Feaſts*, firſt we will ſee the manner of feaſting in generall. Their ordinary meales, as they were not many in a day, ſo neither were they coſtly, They were called [a] *Arucoth*, which word ſignifieth properly, ſuch fare as travellers and way-faring men uſe on their journeys. The word is uſed, *Ier.* 40. 5. *So the chiefe Steward gave him victuals, and a reward, and let him go:* Likewiſe, *Prov.* 15. 17. *Better is a dinner of green herbs where love is.* The extraordinary and more liberall kind of entertainment by way of feaſting, was commonly called [b] *Miſchte*, from their liberall drinking at ſuch meetings. There was alſo another kind of feaſting, wherein they made merry together, eating the remainders of their ſacrifices; this they termed [c] *Chag.* From this cuſtome of having a feaſt at the end of their ſacrifices, the *Chriſtians* of the *Primitive Church* inſtituted their *Love-feaſts* to [d] ſucceed the *Lords Supper:* In both theſe greater and more ſolemne

[a] ab ארח ארוחות *Iter facere, ſignificat viaticum.*

[b] משתה *Convivium, cōpotatio dicitur à potando, ſive bibendo, ut Græcè* συμπόσιον, *ab altera ejus parte.*

[c] חג, *Feſtum, celebris ſolennitas, à radice* חגג, *Feſtum celebravit.*

[d] *Chryſoſtom.* 1 *Cor.* 11. *Hoc autem præcipit.*

Feaſts, there were ſome Ceremonies uſed by them as *preparatory to the Feaſt*, others in their *giving thankes*; others in their *geſture at Table.*

The *ceremonies preparatory were* principally theſe three. 1 *Salutation.* 2 *Waſhing the feet of the gueſts.* 3 *Powring oyle on them.*

Their *Salutations* were teſtified either *by words*, or ſome *humble geſture of the body. By words*, and then theſe were the uſuall formes, *The Lord be with you*, or *the Lord bleſſe you, Ruth* 2. 4. From the laſt of theſe, *bleſsing* is often taken in Scripture for ſaluting. If thou meet any, [e] *bleſſe* him not, or if any *bleſſe* thee, anſwer him not againe, ſaith *Eliſha* to *Gehazi*, 2 *King.* 4.29. The ſenſe is, as our *Engliſh* renders it, *Salute him not.* Sometimes they ſaid, *Peace be unto thee, Peace be upon thee, Goe in peace*, and ſuch like: *When ye come into an houſe, ſalute the ſame; and if the houſe bee worthy, let your peace come upon it, but if it be not worthy, let your peace returne to you, Matth.* 10. 12, 13. By *geſture*; their *ſalutations* were ſignified ſometimes by *proſtrating the whole body*; ſometimes by *kiſsing the feet, Luke* 7. 38. commonly by an [f] *ordinary kiſſe. Moſes* went out to meet his father in law, and did obeyſance and *kiſſed him, Exod.* 18.7. Moreover, *Joſeph kiſſed* all his brethren, and wept upon them, *Gen.* 45. 15. This Saint *Paul* calleth an *holy kiſſe*, 1 *Cor.* 16. 20. Saint *Peter*, *A kiſſe of charitie*, 2 *Pet.* 5. 14. [g] *Tertullian* calleth it, *Oſculum pacis*, *A kiſſe of peace.* Theſe were *kiſſes* which a *Cato* might give, and a *Veſtall* receive: Of this ſort the *Iewes* had [h] three kinds. 1 A *kiſſe of ſalutation*, which hath been ſpecified by ſome of thoſe former inſtances. 2 A *kiſſe of valediction*; Wherefore haſt thou not ſuffered me to kiſſe my ſons and my daughters, *Gen.* 31. 28. 3 A *kiſſe of homage*; the word ſignifieth a *kiſſe of ſtate or dignitie*, but it was to teſtifie their *homage* and acknowledgement of their *Kings* Soveraigntie. Then *Samuel* tooke a viall of Oyle, and powred it upon *Sauls* head, and *kiſſed* him, 1 *Sam.*10.1. And unto this they refer that in the ſecond *Pſalme*, *Kiſſe the Son leſt he be angry.* Theſe *ſalutations*, howſoever they were ſuch as were uſed mutually, ſometimes in their meetings abroad upon the way, yet were they ſuch, as were uſed alſo in their entertainment, as clearely appeareth by many of thoſe fore-quoted examples.

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[e] *Tertul. lib.* 4. *adverſ. Marcion.*

[f] *Xenophon. de inſtitut. Cyr. lib.* 1. *pag.* 17. *It. lib.* 5. *pag.* 113.

[g] *Tertul. de orat. cap.* 14.

[h] *Vide Druſium ad difficiliora loca, Exod. cap.* 12.

1 נשיקית פרקים, *Neſhikoth pharukim, Oſcula propinquorum.*

2 נשיקרת פרישרת *Neſhikoth pariſhuth, Oſcula ſeparationis.*

3 נשיקות גדולה *Neſhikoth gedola, Oſcula magnitudinis.*

The ſecond *Ceremonie preparatorie* was [i] *waſhing their feet*. And the man brought the men unto *Joſephs* houſe, and gave them water, and they did *waſh their feet*, *Gen* 43.24. This office was commonly performed by ſervants, and the meaneſt of the family, as appeareth by our *Saviour Chriſt*, who to leave an example of humilitie behind him, *waſhed his Diſciples feet*, *Iohn* 13.5. And *Abigail*, when *David* took her to wife, ſaid, Behold let thine hand-maid be a ſervant, to *waſh the feet* of the ſervants of my *Lord*, 1 *Sam.*25.41. For this purpoſe they had certaine veſſels in readineſſe, for ſuch imployments: that which our *Saviour* uſed, we tranſlate a *Baſon*, *Iohn* 13.5. He powred out water into a *Baſon*. The word νιπτὴρ there uſed, ſignifieth in generall a *Waſhpot*, and is there uſed for that which in ſtrict propriety of ſpeech, the *Grecians* termed ποδόνιπτρον, (i.) A *waſhpot for our feet*: Some may here make the queſtion, whence this water was powred? I ſee no inconvenience, if we ſay, that there were uſually in their dining roomes greater veſſels, from which they powred out into leſſer, according as they needed, of which ſort it is not improbably [k] thought that thoſe water- pots were me-

tioned,

[i] *Lotio pedum ante diſcubitum, non ſolum Iudæis, ſed & gentibus ipſis erat uſitata: locus hic tuus eſt, hic occumbe, ferte aquam pedibus. Plautus Perſ.*

[k] *Stukius lib. conviv.*

tioned, *Iohn* 2.6. There were ſet there *ſix water-pots* of ſtone, after the manner of the *purifying* of the *Iewes*. By *purifying* there, underſtand this complementall *waſhing* of which we treat: Now if wee conſider the waſhing of their hands, uſuall and commendable in it ſelfe, though ſuperſtitiouſly abuſed by *Scribes* and *Phariſees*; and the waſhing of their feet before, and after meale, (for our *Saviour* waſhed his Diſciples feet after ſupper) which ſecond waſhing, the *Hebrewes* ſay it was in uſe only at the *Paſſe-over*, there muſt needs be uſe of great ſtore of water in their greater Feaſts, and therefore no marvell, if many and capacious veſſels ſtood in readineſſe. Farther, we are to note, that as the office was ſervile and baſe, ſo the veſſell: which obſervation giveth light to that, *Pſal.*60.8. *Moab is my Waſh-pot*; that is, the *Moabites* ſhall be baſely ſubject unto me, as the pot in which *I waſh my feet*.

The third *Ceremony preparatorie*, was *powring out of oyle*. A woman in the City brought an Alabaſter box of ointment, and ſtood at his feet behinde him weeping, and began to *waſh his feet* with teares, and did wipe them with the haires of her head, and kiſſed his feet, and *anointed them with the ointment*, *Luke* 7.37,38. It was alſo powred *upon the head*, whence in the ſame place, *Chriſt* challengeth the *Phariſee* which entertained him, *Mine head with oyle thou didſt not anoint*, *verſ.* 46. *Pſal.* 23.5. *Thou anointeſt mine head with oyle*.

After theſe *ceremonies of preparation* had been performed, then they proceeded to *giving thankes*. The *Maſter of the houſe* ſitting downe together with his gueſts, took a *cup full of wine* in his right hand, and therewith began his *conſecration*, after this manner.

[l] *Bleſſed be thou O Lord our God, the King of the world, which createſt the fruit of the vine.* Having ſaid thus, he firſt lightly taſted of the wine, and from him it paſt round the table. This grace or thankſgiving, they call [m] *Bircath haiiin, the bleſſing of the cup.* With this *Chriſt* himſelfe ſeemeth to have begun his ſupper; *He tooke the cup, and gave thankes and ſaid, Take this and divide it among your ſelves, for I ſay unto you, I will not drink of the fruit of the vine, untill the Kingdome of God ſhall come, Luke* 22.17,18. After the *bleſſing of the cup,* the *maſter of the houſe* took the *bread,* which they did *Scindere,* but not *Abſcindere,* lightly cut for the eaſier breaking thereof, but not cut in ſunder; and holding this in both his hands, he *conſecrated* it with theſe words, *Bleſſed be thou, O Lord our God, the King of the world, which bringeſt forth bread out of the earth.* This *conſecration of bread,* they termed, [n] *Bircath halechem.* After the *conſecration,* he *brake the bread,* (whence the *maſter of the houſe,* or he who performed theſe bleſſings in his ſtead, was termed [*] *Habotſeang* (i.) *the breaker*; the bread being broken, he diſtributed to every one that ſate at the table a morſell, which being done, then they began to feed upon the other diſhes that were provided. This rite of bleſſing both the cup and the bread, they obſerved only in their ſolemne feſtivals, otherwiſe they conſecrated the bread alone, and not the cup. In their feaſt time, they ſeaſoned their meat with good conference, ſuch as might either yeeld matter of inſtruction, or exerciſe their wits; which practice was alſo obſerved in their *Chriſtian love* [o] *feaſts.* Of the firſt ſort, was that parable propoſed by our bleſſed *Saviour* at a feaſt, *Luke* 14.7. Of the ſecond, was *Sampſons* riddle, which he propoſed unto his companions,

Judges

[l] ברוך אתה ר יי אלהינו העולם מלך בורם פרי הגפן *Benedictus ſis tu Domine Deus noſter rex mundi, qui creas fructum vitis.*

[m] היין ברכת

[n] ברכת הלחם *Benedictionem panis. Druſius in N.T. part. altera, p.* 78.

[*] הבוצע

[o] *Non tam cœnam cœnant quam diſciplinam. Tertul. Apolog. c.* 39.

Judges 14.12. At the end of the feaſt, they againe gave thankes, which was performed in this manner, either by the *maſter of the houſe* himſelfe, or by ſome gueſt, if there were any of better note at the table: he taking a cup of wine in both his hands, began thus, *Let us bleſſe him who hath fed us with his owne, and of whoſe goodneſſe we live*: then all the gueſts anſwered, *Bleſſed be he of whoſe meat we have eaten, and of whoſe goodneſſe we live.* This *grace* they called [p] *Bircath Hamazon.* [q] And this is thought to be the cup wherewith *Chriſt* after Supper commended the myſterie of his blood to his Diſciples: after this, hee which began the thankſgiving proceedeth, *Bleſſed be he, and bleſſed be his name, &c.* annexing a longer prayer, in which he gave thankes: Firſt, for their preſent food. Secondly, For their deliverance from the *Ægyptian* ſervitude. Thirdly, for the covenant of circumciſion. Fourthly, For the Law given by the miniſtery of *Moſes.* Then he prayed that *God* would have mercy, 1 On his people *Iſrael*, 2 On his own City *Ieruſalem*, 3 On *Sion* the tabernacle of his glory, 4 On the *Kingdome* of the houſe of *David* his anointed, 5 That he would ſend *Elias* the Prophet, Laſtly, that he would make them worthy of the dayes of the *Meſſiah*, and of the life of the world to come.

This prayer being ended, then all the gueſts which ſate at the table, with a ſoft and low voice, ſaid unto themſelves in this manner, *Feare the Lord all ye his holy ones; becauſe there is no penury to thoſe that feare him; the young Lions do want and ſuffer hunger, but thoſe that ſeeke the Lord want no good thing.* Afterward he which began the thankſgiving, *bleſſed the cup* in the ſame forme of words, as he uſed at the firſt

[p] ברכת המזון

[q] *Vid. P. Fag. in præc. Hebr.*

ſitting downe; ſaying, *Bleſſed be thou O Lord God, the King of the world, which createſt the fruit of the Vine:* And therewith he drank a little of the wine, and ſo the cup paſſed round the table. Thus they began and ended their feaſts, with the *bleſſing of a cup*: this cup they termed, כוס הלל *Cos hillel, Poculum* ὑμνήσεως, *A cup of thanksgiving*: and *both theſe cups* are mentioned by Saint *Luke*, and which is worth our obſervation, the words of Conſecration, whereby it was inſtituted, as part of the bleſſed Sacrament in the *New Teſtament*, were added only to the laſt cup. *This cup is the New Teſtament in my blood, which is ſhed for you.* After all this, they ſung [s] Hymnes and Pſalmes, which alſo was practiſed by our bleſſed Saviour, *Marke* 14. 26. So that howſoever he uſed not any ſuperſtitions, either then practiſed, or ſince added by after *Jewes*, (as the drinking of [t] foure cups of wine, [u] or the breaking of the bread with all ten fingers, in alluſion to the ten Commandements, &c.) yet in the beginning, and ending, we ſee his practiſe ſutable with theirs. If any deſire a larger diſcourſe of theſe bleſſings, noted out of the *Rabbines*, let him read * *P. Fagius* his Comment on *Deut*.8.10. from whom I have borrowed a great part of what herein I have delivered. If any ſhall here object, that I ſeeme to make the *bleſſed Sacrament* of our Lords body and blood, a *Iewiſh Ceremony*, I anſwer no; For as a kind of initiatory purification by water, was uſed before by the *Iewes* of old, and no *Proſelyte* was admitted into the Church of the *Iewes*, without this purification: yet it was no more a *Sacrament* to them, than *Circumciſion* was to *Turks* and *Saracens*. Thus neither was breaking the bread *Sacramentall* to the *Iew*, but then it became a *Sacrament*, when *Chriſt* ſaid of it, This

[s] *Scalig. de emend. Temp. l.6. p.*273.

[t] *Moſes Kotſenſis fol.*118.*col.*1.

[u] *Sebaſtian. Munſter. Mat.* 26.

* *It. præc. Hebr. per Fagium editas.*

is my body. This cup is the *New Teſtament* in my blood, &c. *Luke* 22.19. The *Iewes* could not ſay, The cup of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? 1 *Corinthians* 10.16.

The laſt thing conſiderable in their *Feaſts*, is their *geſture*. In the dayes of our *Saviour*, it is [y] apparent that the geſture of the *Jewes* was ſuch as the *Romanes* uſed. The table being placed in the middeſt, round about the table were certaine beds, ſometimes two, ſometimes three, ſometimes more, according to the number of the gueſts; upon theſe they laid downe in manner as followeth. Each bed contained three perſons, ſometimes foure, ſeldome or never more. If one lay upon the bed, then he reſted the upper part of his body upon the left elbow, the lower part lying at length upon the bed: but if many lay on the bed, then the uppermoſt did lye at the beds head, laying his feet behinde the ſeconds back: in like manner the third or fourth did lye, each reſting his head in the others boſome. Thus *Iohn* leaned on *Ieſus boſome*, *Iohn* 13.23. This, firſt, is an argument of *ſpeciall love* towards him, whom the *Maſter of the houſe* ſhall take into his own *boſome*, *Iohn he was the beloved Diſciple*. Secondly, an argument of *parity* amongſt others, reſting in one anothers *boſome*. *Many ſhall come from the Eaſt and Weſt, and ſhall ſit downe with Abraham, and Iſaac, and Iacob*, *Matth*.8.11. And where ſhall they ſit? In *Abrahams boſome*, *Luke* 16.22. that is, they ſhall all ſit at the ſame table, be partakers of the ſame glory. Thus *Chriſt*, he was in the *boſome of his Father*, *Iohn* 1.18. that is, in the *Apoſtles* phraſe, *Hee thought it no robbery to be equall with his Father*. Their tables were perfectly circular or round, whence their

[y] *Voces quibus uſi ſunt Evangeliſtæ ſonant accubitum non ſeſſionem*, ἀναπίπτειν, *Luc*.22 ἀνακεῖσθαι, *Mat*. 26. κατακεῖσθαι, *Luc*.14. ἀνακλιθῆναι, *Mat*.14.

their manner of ſitting was termed [z] *Meſibah, a ſitting round*; and their phraſe of inviting their gueſts to ſit downe, was, *ſit round*: We will not ſit round untill he come hither, 1 *Sam.*16.11. Againe, Thy children ſhall be like Olive plants *round* about thy table, *Pſal.* 128.3. This cuſtome of lying along upon a *bed*, when they took their meat, was alſo in uſe in *Ezekiels* time, Thou ſateſt upon a ſtately *bed*, and a table prepared before it, *Ezek.*23.41. [a] And whether this were the cuſtome of the Ancient *Hebrewes*, I leave to be diſcuſſed by others. But unto this alſo doth *Amos* allude, They lay themſelves downe upon clothes laid to pledge by every Altar, *Amos* 2.8. That is, the [b] garments taken to pledge they uſe inſtead of *beds*, when at their Altars they eat things ſacrificed to Idols: Yea, the plucking off their ſhooes when they went to table, implyeth this cuſtome of lying at the table, to have beene very ancient. The plucking off their ſhooes ſeemeth to have beene generally received, when they were in *Egypt*; for this cauſe is it, that they had a ſtrict charge in eating the *Paſſeover*, to have their ſhooes on their feet for greater expedition. The reaſon why they uſually pluckt them off, was, for the clean keeping of their Beds, on which they lay. Here ſeeing the rule of obſerving the *Paſſeover* requireth that it ſhould be eaten with their ſhooes on their feet, which argueth rather *ſtanding* then *lying upon a bed*: it may be demanded whether *Chriſt* tranſgreſſed not againſt the firſt inſtitution thereof, in the manner of his ſitting at the table? *Tremelius* anſwereth thus, and in my minde fully: [c] We muſt know, ſaith he, that *Exod.*12. it was commanded after what manner, they ready to depart out of *Egypt*, ſhould eat the *Paſſeover* at that time, for the

neceſſity

[z] מסבת *Diſcubitus, cujus radix eſt* סבב *circumivit, Ambivit.*

[a] *Philo.Iud.p.* 388.

[b] *Vetuſtiſſimus mos erat ſuper lanatis pellibus diſcumbere. Qui poterat pelles addere, dives erat. Ovid.*

[c] *Tremel. in Mat.*26.20.

neceſſity of that time ſo required, namely, an haſty eating thereof: But afterward in the Law, where it is commanded that this ceremony of the *Paſchall* ſhould be renued every yeare, thoſe words are not added. Wherefore all the *Hebrew Doctors*, both ancient and moderne, do teach with one joynt conſent, that the commandement of *ſprinkling the doore poſts with blood*, of *having on their ſhooes*, of *girding their loynes*, of *taking ſtaves in their hands*, and *eating the Lambe in haſte*; did not extend it ſelfe to the generations following, but only to have concerned that very night, wherein they departed out of *Egypt*: [d] Yea, it was an ancient tradition amongſt them, that when they did in after times eat the *Paſſeover*, they would ſit downe, or leane upon a Bed, as our *Saviour* and his Diſciples did, in token of their deliverance obtained.

The parties that gave entertainment at their *Feaſts* were two: 1. [e] The *Maſter of the houſe*, 2. The *Maſter of the Feaſt*; They differed thus, the *Maſter of the houſe* was tearmed בעל תבית *Baal habeth*, οἰκοδεσπότης *Pater familias*. The *Maſter of the feaſt* was termed בעל משתח *Baal miſchte*, ἀρχιτρίκλινος; *Triclinii præfectus*. The *Maſter of the Feaſt* was the chiefe ſervant attending the *Maſter of the houſe* in time of the feaſt: Others adde a [g] third ſort, whom they would have to be *Præfecti morum*; in Greek they were termed οἰνόπται. Their office was thought to have beene the inſpection of the gueſts, that none ſhould diſorder themſelves by drinking too much, whence they were called ὀφθαλμοί, *the eyes of the feaſt*. Such kinde of officers were in uſe in *Ahaſueroſh* his court, *Eſther* 1.8. and likewiſe among the [h] *Athenians*, but whether any ſuch belonged unto the *Iewes* is juſtly doubted.

The

[d] *Talmud tract. de Paſchate. vid. Tremel. loco ſuperius citato.*

[e] *Vid. Caſaubon. exercit.* p. 278.

[g] *Gaudentius Brixianus. vid. Caſaubon. ibid.*

[h] *Athenæus* l. 10.

The ancient *Iewes*, they were both hoſpitall ready to entertaine, and alſo liberall in their entertainment: their hoſpitality is commended thorowout the Scripture, though now it be growne out of uſe among them, as appeareth by that proverbial ſpeech concerning the entertainment of a friend: [i] *That the firſt day he is Oreach, a gueſt: the ſecond Toreach, a burden: the third Barach, a runnagate.* Their liberality appeared by remembring the poore at their feaſts, by ſending them portions. *Send portions* unto them for whom nothing is prepared, *Nehem.* 8.10. This was afterward practiſed by Heathens, who in their ſolemne feaſts did not onely entertaine their gueſts for the preſent, but did alſo allow them certaine junkets to carry away with them. Theſe they termed ἀποφόρητα: and likewiſe unto their friends who were abſent, they ſent portions, which they termed μερίδας. This obſervation giveth light to that *Canon* in the *Laodicean Councell*, which forbiddeth *Chriſtians* in their love feaſts, μέρη αἴρειν, to *ſend portions*, the reaſon of which prohibition, I conceive to be threefold: Firſt, that *Chriſtians* might not ſymbolize with *Heathen* people. Secondly, That none preſuming that their portions ſhould be ſent them, might abſent themſelves. Thirdly, that thoſe preſent (eſpecially the poorer ſort as it often falleth out) might not be injured, by having the beſt of their proviſion ſent away in ſuch *portions*.

Here we may note for concluſion, that as the time of their ſupper was toward the evening, and then they gave greateſt entertainment; So the time of their dinner was about the ſixth houre of the day, that is, as wee count, about noone. Kill meat and make ready, for the men ſhall eat with me at *noone*, *Gen.*

[i] ארוח *Hoſpes* טורח *Onus* בריח *Profugus Buxtorf. Synag. cap.* 32. *p.* 493.

[k] *Moris erat veteribus in conviviis* μερίδας *mittere abſentibus amicis. Theophraſtus c.* περὶ μεμψιμοιρίας, *Idem teſtatur Plut. in Ageſilao,* διέπεμπε μερίδας τοῖς φίλοις ἀπὸ τῶν τεθυμένων. *Eundem morem Iudæis in uſu fuiſſe teſtantur ſacræ literæ* Nehem. 8. 10. ἀποστείλατε μερίδας.

Gen. 43.16. *Peter* went up upon the houſe to pray about the *ſixth houre*, then waxed he an hungred, and would have eaten, but whiles they made ſomething ready he fell into a trance, *Acts* 10.9,10.

Moreover wee may here note the difference betweene thoſe *three cups* mentioned in Scripture, ποτήριον τῆς εὐλογίας, 1 *Corinth.* 10.19. The *cup of bleſſing*, and this is applyed to thoſe ſeverall cups uſed in their ſolemn feaſts, becauſe of thoſe bleſſings or thankſgivings annexed. Secondly, ποτήριον εἰς παράκλησιν, *Ier.* 16.7. The *cup of conſolation*, this was ſo called becauſe it was ſent by ſpeciall friends in time of mourning, as intending by this drinking to put away ſorrow and griefe from the mourner. Thirdly, ποτήριον σωτηρίας, *Pſal.* 116.13. *The cup of ſalvation*, this was uſed commonly after their *peace offerings*, which were vowed in way of thankfulneſſe for benefits obtained. Whence the *Seventy Elders* commonly tranſlate *a peace offering* σωτήριον, *a ſacrifice of ſalvation*, or *ſalvation it ſelfe.*

CHAP. III.

Of their Sabbath.

THe word שבת, *Seabbath*, from whence our *Engliſh* word *Sabbath* is derived, ſignifieth *reſt*, and is applyed to all *ſolemne feſtivals*. They polluted my *Sabbaths*, *Ezek.* 20.21. that is, my *Feaſts*. Sometimes it is applyed to the *whole week*. *Iejuno bis in Sabbato, I faſt twice in the weeke.* Sometimes, & that moſt frequently, it is uſed for that ſeventh day which God had ſet a part for his own ſervice. This laſt was holy, either by a ſimple holines which belonged unto it, as was the ſeventh day; or elſe by a double holineſſe occaſioned by ſome ſolemne Feaſt upon the ſame day, and then it was called, *Sabbatum magnum, a great Sabbath, Iohn* 19. 36. For on that *Sabbath day* of which S. *Iohn* ſpeaketh, the *Feaſt of the Paſſeover* happened that yeare.

The week dayes are termd by the *Hebrews* חולים, *Cholim, prophane days*, by the *Greek* ἐνεργοὶ, *working days*: but when they ſpeak of them altogether, τὸ μεταξὺ σαββάτων, *the ſpace of time betweene the two Sabbaths.* [a] This was the time upon which the *Gentiles* deſired to heare *Paul, Acts* 13. 42. In reſpect of the different degrees of holines on dayes, the *Sabbath day* is not unfitly compared to a *Queene*, or rather to thoſe whom they termed *Primary wives*; other *Feaſt dayes* to *Concubines*, or *halfe-wives, working dayes* to *handmaids*.

The *Sabbath* began at [b] ſix a clock the night before, this the *Grecians* called προσάββατον, the *Hebrewes* * *Biath haſchabbath*, the *entrance of the Sabbath*.

The preparation to the Sabbath began at [c] three of the clock in the after noone, the *Hebrewes* called this ערב השבת *Gnereb haſchabbath*, the *Sabbath eve*. By the ancient *Fathers* it was called [d] *cœna pura*, the phraſe is borrowed from *Pagans*, whoſe Religion taught them in their ſacrifices to certaine of their *Gods* and *Goddeſſes*, to prepare themſelves by a ſtrict kinde of holineſſe, at which time of their preparation they did partake of a certaine ſupper, which as it conſiſted of choice meats, ſuch as thoſe *Heathens* deemed more holy than others: ſo it was eaten with the obſervation of holy rites and ceremonies; hence they themſelves were ſaid at this time of their preparation, to be *In caſto*, and their preparatory Supper, termed, *Cœna pura*. Thus we ſee the reaſon why the

[a] *Scalig. de emend. Temp. lib.* 6. *p.* 261. *Item Beza in hunc locum.*

[b] *Scalig. de emend. Temp. l.* 6. *p.* 269.

* השבת
באת

[c] *Ioſeph. Antiq. l.* 16. *c.* 10.

[d] *In ritibus Paganorum cœna pura appellabatur cœna illis apponi ſolita, qui in caſto erant, quod Græci dicunt* ἁγνεύειν, *vel* προαγνεύειν. *Iſaac Caſaubon. Exercit.* 16. *p.* 662.

the *Fathers* called the *Sabbath-eue*, *Cœnam puram*. By the *Euangeliſts* it was called παρασκευὴ, *A preparation*, *Mark* 15.42. For diſtinction ſake, we may call that foretime of the day προπαρασκευὴ, *A fore preparation*. For the whole day was a kinde of preparation, as will appeare by the particulars then forbidden. Firſt on this day they might go no more than three *Parſath*; now a *Parſa* contained ſo much ground as an ordinary man might go tenne of them in a day. Secondly, Judges might not then ſit in judgement upon life and death, as is ſhewen in the Chapter of Tranſlation of Feaſts. [e] Thirdly, all ſorts of Artificers were forbidden to work, only three excepted, *Shooemakers*, *Taylors*, and *Scribes*, the two former for repairing of apparell, the other for fitting themſelves by ſtudy to expound the Law the next day, and theſe were permitted but halfe the preparation time to work.

The beſt and wealthieſt of them [g], even thoſe that had many ſervants, did with their owne hands further the *preparation*; ſo that ſometimes the Maſters themſelves would chop herbs, ſweep the houſe, cleave wood, kindle the fire, and ſuch like.

In old [h] time they proclaimed the *Preparation* with noiſe of Trumpets, or hornes; but now the moderne *Jewes* proclaime it by the Sexton, or ſome under Officer of the Church, whom they call שליח צבור, *Scheliach tſibbur*, The *Meſſenger of the congregation*.

Concerning the ſanctification of the *Sabbath* day it ſelfe, in corrupter times ſome things the *Iewes* added over and above that which God commanded. In other things they took liberty where *God* granted none. In the firſt, they were *ſuperſtitious*; in the ſecond, *ſacrilegious*.

They took liberty. There were two thouſand cubits

[e] *Caſaubon. Exercit.* 16. *p.* 477. *ex Michlol. Kimchi.*

[g] *Buxtorf. Synagog. Iud. cap.* 10. *ex. Talmud.*

[h] *Buxtor. Synagog. Iudaic. Ibid.*

bits between the *Arke* and the *campe*, when they marched, *Ioſh.* 3.4. and in probability, the ſame proportion was obſerved when they reſted: this diſtance of ground ſome interpret to be one mile, ſome two: ſome meaſuring it according to a leſſer, others according to a longer cubit, which they terme a *Geometricall cubit:* but all agree in this, that theſe two thouſand cubits were a *Sabbath* dayes journey, though none, as I know, have obſerved the reaſon why it was ſo called, which I take to be this; On the *Sabbath* day they were all to repaire to the place of Gods publike worſhip, which was two thouſand cubits diſtant from thoſe who camped neareſt: Hence follow foure propoſitions. Firſt, that two thouſand cubits any where, by proportion might be called a *Sabbath dayes journey.* Secondly, that to thoſe who dwelt in the Camps more remote from the *Arke*, a *Sabbath dayes journey* was more than two thouſand cubits. Thirdly, that it is now lawfull on the *Sabbath* day, to joyne with the congregation in the place of Gods publike worſhip, though remote. Fourthly, that it was unlawfull for the *Iewes*, hereupon to take libertie to walke idly whither they would, if it were not more than two thouſand cubits, pretending it to bee but a *Sabbath dayes journey.*

They added unto that which God commanded. 1 God ſaid, Remember to keep holy a ſeventh day: In which words *God* ſanctified one day to be *Sabbathum*,[i] they added *Sabbatulum*, ſo they termed that additament of time which they annexed to the *Sabbath.* This addition of time was *two-fold:* ſome began the *Sabbath* ſooner than others; this was done by the *Iewes* dwelling at *Tyberias*, becauſe they dwelling in a valley, the Sunne appeared not to them ſo

[i] *Hoſpinian. de Orig. feſt. cap.* 3.

ſoone as it did to others. Some againe continued the *Sabbath* longer than others, this was done by thoſe dwelling at *Tſephore*, a Citie placed upon the top of a mountaine, ſo that the Sunne ſhined longer to them, than it did to others, thus both of theſe did *Addere de profano ad ſacrum*; Adde ſomewhat of the working day, immediately going before, or immediately following after: none diminiſhed of the *Sabbath*. [k] Hence *R. Ioſe wiſhed that his portion might be with thoſe that began the Sabbath with thoſe of Tyberias, and it ended with thoſe of Tſepphore.*

2 God ſaid, To morrow is the reſt of the holy *Sabbath* unto the *Lord*, bake that ye will bake, and ſeethe that ye will ſeethe, *Exod.* 16. 23. This command was proper to the time of [l] *Manna*, the reaſon is there alleaged, why they ſhould prepare that day for the morrow, becauſe upon the *Sabbath* day they ſhould not find it in the field. The *Jewes* extend this command to all ages, and therefore they dreſſed no meat this day; this haply was the reaſon, that the *Heathen* people thought they [m] faſted on the *Sabbath*; though I deny not but this errour might be occaſioned in part from that phraſe, *Iejuno bis in Sabbato.*

3 God ſaid, Yee ſhall kindle no fire thorowout your habitations on the *Sabbath* day, *Exod.* 35. 3. This commandement was onely concerning fire for the furtherance of the worke of the *Tabernacle*, [n] for therefore is the *Sabbath* mentioned in that *Chapter*, to ſhew that the work of the *Tabernacle*, ought to give place to the *Sabbath*. The *Iewes* hence gather that it is unlawfull to kindle any fire at all on this day.

4 God ſaid, in it thou ſhalt do no manner of work. This the *Iewes* underſtood without any manner of exception. [o] Hence they held it unlawfull, to *roſt an*

[k] *Buxtorf. Comment. Maſoret. cap. 4. ex Muſar.*

[l] *Iun. & Tremel. in Exod. 16.*

[m] *Sueton. Auguſt. c. 76. de jejun. ſabbat. Vid. Martial. l. 4. Epig. 4.*

[n] *Vatablus in hunc locum. Item Trem. & Iunius.*

[o] *Hoſpinian. de Orig. feſt. cap. de Sabbato.*

apple, to tuck an herb, to climbe a tree, to kill or catch a flea. Hence they thought it unlawful, to defend themſelves being aſſaulted by their enemies on the *Sabbath* day, by this meanes twice they became a prey unto the enemie. [p] Firſt, unto *Antiochus*, whereupon *Mattathias* made a decree, that it ſhould be lawfull upon the *Sabbath* to reſiſt their enemies, which decree againe they underſtanding ſtrictly, as if it did only give leave to reſiſt, [q] when they were actually aſſaulted, and not by any labour that day to prevent the enemies raiſing of Rams, ſetling of engines, underminings, &c. They became a prey the ſecond time to *Pompey*. For the right underſtanding therefore of this command, we are to know that three ſorts of ſervile works were allowed.

p *Ioſeph. lib.* 12. *cap.*8.

q *Ioſeph. lib.* 14. *cap.* 8.

1 *Works of charity: God*, that allowed them to lead their Oxe and Aſſe to water on the *Sabbath*, *Luke* 13. 15. to make their lives more comfortable, much more allowed man liberty to dreſſe convenient food for himſelfe and his family, that they might the more comfortably performe holy duties. *Chriſt* healed on the *Sabbath*; therefore viſiting the ſick, and the uſe of the *Phyſitian*, was both then and now lawfull.

2 *Works directly tending to Gods worſhip*, not onely killing of ſacrifices, and circumciſing of children on that day was allowed, but the *Prieſts* might lawfully blow their trumpets and hornes on the *Sabbath* day, for the aſſembling of the people, *Numb.* 10. 2. And the people might warrantably goe from their houſes to the place of Gods publique worſhip. By proportion it is now warrantable for *Chriſtians*, to ring bels to aſſemble the people together on the Lords day, and to take journeyes to joyne with the publike congregation, or to preach the Word. Of theſe we may

ſay, though they are in their owne natures bodily labours, yet the Temple which was ſanctified did change the nature of them, and make them holy, *Matth.* 23. 17. Or as the *Iewes* ſay concerning the overthrow of *Ierico*, which according to their writings fell on the *Sabbath* day: [r] *Hee which commanded the Sabbath to be ſanctified, commanded it alſo to be prophaned.*

3 *Workes of abſolute neceſſity*, as the defending ones ſelfe againſt his enemie, and others of like nature: concerning which the *Iewes* have a ſaying, [ſ] *Perill of life drives away the Sabbath*, And the *Christians*, with a little change of a more common proverb, ſay, *Neceſſitas non habet ferias*; *Neceſſity hath no Holy-dayes.*

CHAP. IV.

Of their Paſſeover, and their Feaſt of unleavened Bread.

SOme of the *Fathers* have derived the word [a] *Paſcha*, from a *Greeke* verbe ſignifying to ſuffer, becauſe the ſufferings and *Paſſion* of our *Saviour* are celebrated about that time. [b] This opinion *Auguſtine* juſtly confuteth, for the word is originally an *Hebrew* word ſignifying to *paſſe by*, *to leape*, *or paſſe over*. The *Etymologie is Gods* owne. It is the ſacrifice of the *Lords Paſſeover*, which *paſſed over*, &c. *Exod.* 12. 27.

The word *Paſſeover* in Scripture hath three acceptions. Firſt, it is taken from that yearly ſolemnitie, which was celebrated upon the [c] fourteenth day of *Niſan*; otherwiſe called *Abib*; you may call it the *Paſſeover of the Lambe*, becauſe on that day toward the

[r] מי שצוה על השבת צוה לחלל שבת. *R. D. Kimchi in Ioſh* 6.

[ſ] מסכנת נפש דוחה שבת.

[a] *Tertul. adverſ. Iudaic. c.* 10. *It. Ambroſ. lib. de Myſter. Paſch. cap.* 1.

[b] *Aug. in titul. Pſal.* 68.

[c] *E Theologis non pauci, omnia quæ ad* 14am *noctem pertinent* 15æ *attribuunt; quem errorem hauſerunt ex turbidis Rabbinorum lacunis, qui hodie eundem errorem errant, teſte Scaliger. de emend. Temp. l.* 6. *p.* 270.

the evening, the *Iſraelites* were commanded according to their families to roſte a *Lambe*, and eat it in their private houſes. Secondly, it ſignifieth that yearly feſtivitie which was celebrated on the fifteenth of *Niſan*, it may be called the *Paſſeover of ſheepe and bullocks*, *Deut.* 16.2. Otherwiſe we may call it the *Feaſt of the Paſſeover*; as the fourteenth of *Niſan* was called ſimply the *Paſſeover*. In the *fourteenth* day of the firſt moneth, is the *Paſſeover* of the *Lord*, and in the *fifteenth* day of this moneth, is *the Feaſt*, *Numb.* 28. 16, 17. Toward this *Feaſt* we are to underſtand that *Joſiah* gave unto the people ſuch a multitude of ſheepe, Lambs, Kids, and Bullocks. Thirdly, it is taken for the whole ſolemnity, beginning the *fourteenth* of *Niſan*, and ending the one and twentieth of the ſame moneth. Now the *Feaſt of unleavened bread drew nigh, which is called the Paſſeover*, *Luke* 22.1. So that in this acception it contained the *Feaſt of unleavened bread* alſo, notwithſtanding, in proper ſpeaking, the *Feaſt of unleavened bread*, was a diſtinct *Feaſt* from the *Paſſeover*.

Firſt, the *Paſſeover* was to be kept on the *fourteenth day of the firſt moneth, at even*: This was their ſecond Sacrament, in which although they were injoyned to eat unleavened bread with the Lambe, yet the *Feaſt of unleavened bread* began not till the morrow following, being the *fifteenth day of the ſame moneth*, and laſted ſeven dayes, of which onely the firſt and laſt were holy convocations, wherein they might do no ſervile work, *Levit.* 23. 5,6,7,8.

Secondly, the *Paſſeover* in the age following its firſt inſtitution, might not be killed and eaten in any other place, ſave onely where the *Lord* did chuſe to place his name, which afterward was at *Jeruſalem*:

but the *feaſt of unleavened bread*, the *Hebrewes* thought themſelves bound to keepe in every place whereſoever they dwelt, if they could not be at *Ieruſalem*: and [d] *eating of it*, they ſay, *depended not upon the eating of the paſſeover, but it was a commandement by it ſelfe.*

The *Rites* and *Ceremonies* obſerved by the *Iewes* in the eating of this Sacrament their *Paſchal Lambe*, agreed with thoſe generall ceremonies uſed in their ſolemne Feaſts. They *bleſſed the cup*, and *bleſſed the bread*, and *divided* amongſt the gueſts, and *waſhed the feet* of thoſe that ſat at the table, as is ſhewen in the Chapter of *Feaſts*. The particulars in which it differed from other *Feaſts*, are delivered in thoſe interrogatories, or queſtions propoſed in way of *Catechiſme*, by ſome childe, at the time of eating their *Paſſeover*, or rather in the anſwer made unto the child by him that bleſſed the table. The queſtion was thus, What meaneth this ſervice? The forme of the anſwer was, [e] How different is this night from all other nights? for all other nights we waſh but once, in this twice; (thus *Chriſt* when Supper was ended, waſhed his Diſciples feet) in all other nights we eat either leavened or unleavened bread, in this only unleavened; in other nights, we eat any ſort of hearbs, in this night bitter hearbs: in all other nights we eat and drink either ſitting or lying, but in this we lye along. Then he proceedeth to declare, that the *Paſſeover* was in reſpect that the *Lord paſſed over* the houſes of their fathers in *Ægypt*. Secondly, he held up the bitter hearbs in his hand and ſaid, Theſe bitter hearbs which we eat, are in reſpect that the *Ægyptians* made the lives of our *Fathers bitter* in *Ægypt*. Thirdly, he held up the unleavened bread in his hand, and ſaid, This unleavened bread which we

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[d] לא תלה אכילת זו בקרבן הפסח אלא זו מצוה עצמה *Maimon. de fermento & Azymo. c. 6. ſect. 1.*

[e] *Scalig. de emend. Temp. l. 5. p. 270.*

eat, is in reſpect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechiſing* they ſay is commanded, *Exod.*12.26. They called it הגדה *Haggada* (i.) *Annunciatio*, the *declaration* or *ſhewing forth* of the *Paſſeover*. Hence the *Apoſtle* borroweth his phraſe; As often as ye ſhal eat this bread, and drink this cup, ye ſhal *declare* or *ſhew forth* the *Lords* death, 1 *Corinth.* 11.26.

Concerning this Lambe they are charged thus, Upon the tenth of *Abib* every one ſhall take a Lamb for an houſe, a male of the firſt yeare, without blemiſh, and this he kept untill the fourteenth day of the ſame moneth, *Exod.*12.3.&c. The *Lambe:* it was either of *ſheepe*, or *goats*. *For an houſe*: the whole body of the *Iſraelites* was divided into twelve *tribes*, the *tribes* into *familes*, the *families* into *houſes*; if the *houſe* were too few for the eating of the *Lambe*, then the next neighbour joyned with them in the eating therof. The whole company was termed φρατρία, in the ſame ſenſe S. *Mark* uſeth συμπόσια, and πρασιαὶ, *Mark* the ſixth. All theſe words ſignifie a *ſociety*, or *company of gueſts*, *ſo many as can ſit at the ſame table:* the latter word properly ſignifieth, *a bed in a garden*, and thus in the *Goſpell*, the whole multitude ſitting on the graſſe, ſeeme to be compared unto a *Garden*, and their ſeverall *ſocieties* or *companies*, unto ſo many *beds in the garden*. The number of communicants in this *Paſchall ſociety* [f] was never leſſe then tenne, nor more then twenty. It followeth in the text, *A male*, to note the maſculine and peerleſſe vertue of our Saviour, whom it did typically ſhadow forth. [g] *Of the firſt yeare*; which phraſe they interpret thus, That the

Lambe

[f] *Ioſeph. de bello Iud. lib.*7.c.17.

[g] *Hebraicè* בן שנת *Filium anni. Sunt qui diſtinguũt inter Filium anni & Filium anni ſui, Filium anni interpretantur, qui annum unum agit, nec minor, nec major. Filiũ vero anni ſui, qui eſt in anno primo, licet eum nondum abſolverit. Sed Aben Eſra negat abſque Cabala poſſe ſciri quis ſit filius anni ſui, nam fieri poteſt, inquit, ut ſit Vau addititiũ ſive paragogicum, quale in* חיתו *& ſimilibus.*

Lambe, after it was eight dayes old and forward, was allowable to be offered for the *Paſſeover*, but not before, becauſe it is ſaid, *When a Bullock, or a ſheepe, or a Goat, is brought forth, then it ſhall be ſeven dayes under the damme, and from the eighth day and thenceforth, it ſhall be accepted for an offering made by fire unto the Lord, Levit.*32.27. And the reaſon of this Law, ſome of the *Hebrews* have thought to be, [h] becauſe in their opinion nothing in the world was abſolutely perfect, untill a *Sabbath* had paſt over it: Moreover if it were an houre elder than a yeare, it was unlawfull, becauſe it is ſaid, *A male of the firſt yeare, without blemiſh,* as well to admoniſh the *Iſraelites*, of their own perſonall integrity, as to ſignifie the abſolute perfection of him who was in truth the *Lambe of God*. And this he kept till the *fourteenth day of the ſame moneth*. The *Rabbines* [i] affirme foure cauſes of this: *Firſt*, becauſe otherwiſe through the multitude of buſineſſes, at the time of their departure they might forget the *Paſchall Lambe*: *Secondly*, that in this foure dayes ſpace they might have the more certaine knowledge of the Lambes perfection. *Thirdly*, that by beholding the Lambe ſo long before their eyes, they might have the better occaſion in that ſpace, both to recount with themſelves *Gods* mercy in their deliverance from *Ægypt*, and alſo to inſtruct and *Catechiſe* their children in that point: for which reſpect, it was a received tradition amongſt the Jewes, that during the ſpace of theſe foure dayes, the Lambe was tyed to their bed-poſts. *Laſtly*, that in this time of preparation, they might throughly fit and addreſſe themſelves for the oblation.

The time when the *Paſchall Lambe* was to be ſlaine, was at the *Evening*, *Exod.*12.6. Or as the Originall

[h] *Vid. Munſter. ad Levit.*22.

[i] *Hoſpinian. de Orig. feſt.cap.*5.

reads, *between the two evenings.* Here *Divines* move the queſtion, what part of the day ſhould be underſtood by this phraſe. Some diſtinguiſh the *two evenings* thus; That there was [k] *Veſpera Solis*, the *Evening of the Sunne*, namely, when the body of the Sun ſetteth: And *Veſpera luminis*, the *Evening of the light*, when the beames and ſhining of the *Sun* is alſo gone from off the earth: The ſpace or interim betweene theſe *two Evenings*, is thought to be one houre, and the third part of an houre; in which ſpace of time, they ſay, the *Paſchall Lambe* was ſlaine. [l] Others admit a greater latitude, and diſtinguiſh thus; There is, ſay they, *Veſpera declinationis*, the *Evening of the Sun declining*; and *Veſpera occaſus*, the *Evening of the Sunne ſetting*; and their meaning is, that their *Paſſeover* was offered in this inter-mediate time, betweene noone and night. This latter anſwer ſeemeth moſt agreeable to the truth. *Firſt*, becauſe by this ſpeech we muſt underſtand a latitude of time, wherin might be offered not only the *Paſſeover*, but the *daily Evening Sacrifice* alſo, for even that likewiſe was commanded, *Inter duas Veſperas, Betweene the two Evenings. Num.* 28.4. Now this might be offered in the former part of the afternoone. [m] The manner of their ſacrificing in regard of this time we find thus regiſtred, if we count the hours according to our uſual computation; the *daily ſacrifice of the Evening Lambe*, was uſually *ſlaine* betweene two and three, it was *offered* between three and four: upon the *Paſſeover-eve* it was ſlaine betweene one and two, it was *offered* about halfe an hour before three: But if their *Paſſeover-eve* hapned to be the ſame with their *Sabbath-eve*, then the *daily Evening ſacrifice* was *ſlain* between twelve and one, it was *offered* halfe an houre before two; and afterward the *Paſſeover*. Secondly,

[k] *Aben Ezra Exod.*12.

d *R. David.in radic.hoc etiam colligi poteſt ex Pirke Aboth*.c.5

[m] *Talmud.tract. de paſchate c.* 5. *in initio.*

condly, this agreeth with the oblation of the true *Paſchall Lambe*, for as the time of his crucifying began in the third houre of the day, with the *daily morning ſacrifice, Mark* 15.25. ſo it ended at the ninth houre, *Mark* 15.34. which was the time of their ordinary evening ſacrifice; but upon their *Paſſeover-eve*, it was the time when their *Paſchall Lambe was ſlaine*.

Furthermore, the *Lambe was to be eaten with bitter herbs*: the reaſon of this command, is, that therby they might be moved to thankfulneſſe towards *God*, for their deliverance from the *Egyptian bondage*, in which their lives were made bitter unto them, *Exod.* 1.14.

Theſe *bitter herbs* they dipt in a certain ſauce thick like Muſtard, called * *Caroſeth*, [n] which thick ſauce (ſay they) was a memoriall of the *clay* wherein they wrought in *Egypt*.[o] This is thought of ſome to be that wherein *Chriſt* dipt the ſop, which he gave to *Iudas*. Of this ſauce the *Hebrews* write thus; [p] They uſed to dip the unleaven'd bread in that ſauce *Charoſeth*, & to eat, then they dipt the bitter herbs in the *Charoſeth*, & did eat thē. [q] It was made of the Palm tree branches, or of dry figs, or raiſins, wch they ſtamped & put vineger thereto, & ſeaſoned it, and made it like *clay*, and brought it unto the table in the night of the *Paſſeover*

The other ſeven dayes following the fourteenth of *Niſan*, were in ſtrictneſſe of ſpeech, a diſtinct Feaſt, as is above ſhewed, namely, the *Feaſt of unleavened bread*, becauſe in that ſpace of time, [r] no leavened bread ought to be found in their houſes. [ſ] Their degrees of *preparation to this feaſt* are four. 1 *Expurgatio fermenti*, the *cleanſing* of all their houſhold ſtuff & veſſels, unto which leaven might haply cleave; and this was done two or three dayes before the *Paſſeover*. 2. *Inquiſitio fermenti*, the *ſearching after leaven* thorowout all

* חרדסת

[n] *Moſes Kotſenſis fol.* 118.

[o] *Scalig. de emend. temp. lib.* 6. *p.* 272.

[p] *Maim. de fermento. c.* 8. *ſect.* 7

[q] *Maimon. in* המץ רמצח *c* 7. *ſect.* 11.

[r] *Hujus moris veſtigia quædam ſunt reperta in Roman. Flamine Diali. A. Gell. noct. Attic. lib.* 10. *c.* 15.

[ſ] *Buxtorf. Syna. Iudaic. cap.* 12. *p.* 317.

the roomes of their houſes, even to the mouſe-holes: this they did with a waxen candle, and as *Buxtorfius* noteth, upon the night before the *Paſſeover*; and * *Scaliger* delivereth it in other words to the ſame purpoſe, namely, that this ſearch was made, *Ineunte quartadecima uſque ad quartam horam poſt ortum Solis* (i.) *At the beginning of the fourteenth day untill the fourth houre after the riſing of the Sunne.* Now the beginning of the fourteenth day was the night going before, for the *Iewes* in the computation of their Holy-dayes, counted their day from even to even. 3. There was *Exterminatio*, or *Conflagratio fermenti, A burning of the leaven*, and this was done from the fourth of the ſixth houre, about dinner-time; at which time followed the laſt degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the *curſing of the leaven*, in this forme: [t] *Let all that leaven, or whatſoever leavened thing is in my power, whether it were ſeene of me, or not ſeene, whether cleanſed by me, or not cleanſed, let all that be ſcattered, deſtroyed, and accounted as the duſt of the earth.*

In caſe any did eat unleavened bread thoſe ſeven dayes, the penalty was, that ſuch a ſoule ſhould be *cut off from Iſrael*, *Exod.* 12,15. Which penaltie hath amongſt Expoſitors a [u] threefold interpretation. Some underſtand thereby ſuch a man to be *cut off from his heavenly inheritance*: others, that *God* would *cut off ſuch from the living by an untimely death*: Others, that he ſhould *dye without children*, leaving no poſterity behind him: to this purpoſe their Proverbe is, [x] *A man childleſſe is lifeleſſe.*

Of theſe three the firſt is moſt probable in this place, though the ſame Text may admit the ſecond interpretation in other places of Scripture, as is declared

* *Scalig. de emend. temp. in prolegom.*

[t] *Buxtor. Synag. chap.* 12. *p.* 325.

[u] *Vid. P. Fag. in Exod.* 12.

[x] *Vid. P. Fag. ib.*

clared in the Chapter of Circumciſion. Notwithſtanding here let the judicious Reader determine, whether theſe words do not imply beſides the ſecret actions of God touching the ſoule of ſuch a delinquent, a direction unto the Church, how to deale with parties thus offending, by cenſuring them with Excommunication, which kinde of cenſure elſewhere the Scripture calleth, *A caſting out of the Synagogue, Iohn* 16.2. A ſpeech much like this, *A cutting off from Jſrael.*

Three things may be here demanded. Firſt, who killed the *Paſchall Lambe?* Secondly, where it was killed? Thirdly, where it was eaten? Firſt it was killed by the *Prieſts*, 2 *Chro.* 35.6. Secondly, it was killed after the firſt time in the *Court of the Temple*, the place which *God* had choſen, *Deut.* 16.6. [y] Thirdly, the owner of the Lambe took it of the *Prieſt*, and did eat it in his own houſe at *Ieruſalem. Chriſt with his Diſciples kept the Paſſeover in an upper chamber at Ieruſalem.*

[y] *Maimon in Korban. Peſach. c.* 1. *Sect.* 6.

It may further be demanded, whether the Paſſeover conſiſted of two ſuppers, one immediately ſucceeding the other? Some affirme it, and their reaſons are theſe: *firſt*, ſay they, the *Paſſeover* was eaten *ſtanding*, but *Chriſt* uſed another geſture. This argument of all other is the weakeſt, for *Chriſt* uſed the geſture of lying on his body, as well in the eating of the *Paſſeover*, as at the conſecration of the *Sacrament*, and the *Jewes* generally after the firſt inſtitution in all their *Paſſeovers*, uſed rather this poſiture of their body, then the other of ſtanding, in token of reſt and ſecurity, as appeareth in the *Chapter of Feaſts*. Secondly, they ſay, *the Paſchall Lambe*, was wont to be roſted, but in the laſt *Paſſeover* which our Saviour celebrated, there was *Ius cui intingebatur panis*, *Broth* to eat the *Paſchall Lambe roſted*, yet there was no prohibition to joyne their ordinary ſupper with the eating thereof, and that might admit broth: but as it is ſhewen above, the matter into which the ſop was dipped, was thought to be the ſauce *Charoſeth*. Thirdly, they urge, *Iohn* 13.2. That the firſt Supper was done, when *Chriſt* aroſe and waſhed his Diſciples feet, and after that he gave *Iudas* the ſop, which muſt argue a ſecond ſitting downe. This foretelling his *Diſciples*, that one of them ſhould betray him, is likewiſe by *Saint Luke* recited after the conſecration of the *Sacrament*. This is the ſtrongeſt argument, and yet not of ſufficient validity, becauſe by a kinde of *Prolepſis* or anticipation of time, it is not unuſuall in the Scripture to relate that firſt, which according to the truth of the Hiſtory, ſhould be laſt. Thus *Iohn* 11. mention is made of *Mary* which anointed the *Lord*, yet her anointing of him followeth in the next *Chapter*. And this ſame Hiſtory of betraying *Chriſt*, *Saint Matthew*, and *Saint Mark* recited before the conſecration of the Sacrament. Whence the *Iewes* have a Proverbe, [z] *Non eſſe prius aut poſterius in Scriptura*; That *firſt* and *laſt*, muſt not be ſtrictly urged in Scripture. Together wth theſe anſwers, conſider how improbable it is, that tenne perſons (for ſometimes they were ſo few) ſhould eat a ſecond ſupper; after they had eaten *A Lambe of the firſt yeare*, which might bee a yeare old. It is evident alſo, by that of *Barrabas*, that it was a received cuſtome on the *Paſſeover* to let looſe and inlarge one priſoner or other. Concerning the reaſon hereof, the conjecture is threefold. Some think this cuſtome to have been uſed in memory of *Ionathan* the ſon of *Saul*, when the people reſcued him from the hands of his Father; Others ſay that

[z] מרקדם ומארחר אין כתורה *Salom. Iarchi. in Gen.* 6.3.

the reaſon hereof was, that the feaſt might be celebrated with the greater joy and gladneſſe: others more probably think,it was done in remembrance of their deliverance from the *Ægyptian bondage.*

Againe, here is to be obſerved, that the *Iewes* ſpeaking of their *Paſſeover*, did ſometimes ſpeak according to their *civill computation*, wherein they meaſured their dayes from *Sun-riſing, to Sun-riſing*; ſometimes according to their *ſacred computation*, which was from *Sun-ſet to Sun-ſet*. This ſerveth for the reconciliation of that, *Num.* 12.18. which ſeemeth to make the fourteenth day of the firſt moneth, the firſt day of unleavened bread. [a] And *Ioſeph.* telleth us that they numbred *eight dayes* for that feaſt. In like manner the Diſciples are ſaid to come unto *Chriſt* the *firſt day of unleavened bread*, ſaying unto him, Where wilt thou that we prepare for thee to eat the *Paſſeover? Matth.*26,17. as if the *firſt day of unleavened bread*, were before the *Paſſeover*. All theſe are true according to the computation of their *civill dayes*, though according to the computation of their *Holy-dayes*, the *feaſt of unleavened bread* began the fifteenth day, and continued ſeven dayes only, and the *Paſſeover* was before the *feaſt of unleavened bread.*

In the laſt place we muſt know, that there was permitted a *ſecond Paſſeover* to thoſe who could not be partakers of the *firſt*, by reaſon either of their uncleanneſſe by a dead body, or of their farre diſtance from the place where it was to be offered. This was to be obſerved in the ſecond moneth, the fourteenth day thereof, according to all the ordinances of the firſt *Paſſeover, Numb.*9. Touching that permiſſion of a *ſecond Paſſeover*, to thoſe that were in a journey *farre off*: The *Hebrew* of this word *farre off*, hath extraor-

[a] *Ioſeph. Antiq. lib.*2.*c.*5.*p.*65.

dinary pricks over it, for ſpeciall conſideration. Hereby the Lord might intimate that we Gentiles which were uncleane, even dead in treſpaſſes and ſinnes, and *farre off*, *Epheſ.* 2.13. ſhould be made *nigh* by the blood of *Chriſt*, and ſo partakers of him the *ſecond Paſſeover*. Of this legall ordinance the *Hebrewes* ſay; [b] What is this journey *farre off*? fifteene miles without the wals of *Jeruſalem*, who ſo is diſtant from *Ieruſalem*, on the fourteenth day of the firſt moneth, fifteen miles or more, when the Sun riſeth: lo, this is a journey *far off*; if leſſe than this, it is not a journey *farre off*, for he may come to *Ieruſalem* by after mid-day, though he go on foot, eaſily. The argument between the *Paſchall Lambe* and *Chriſt* ſtandeth thus.

Chriſt is our Paſſeover, 1 *Cor.* 5.

The Paſchall Lamb was,	Chriſt was,
1 One of the flock.	1 Perfect man, *Ioh.* 1.
2 Without blemiſh.	2 Without ſinne.
3 To be ſacrificed & roſted.	3 Suffered and died.
4 His bones being not broken.	4 They brake not his legs *Iohn* 19.33.
5 About the evening.	5 In the end of the world, *Heb.* 9.26.
6 Their door poſts were to bee ſprinkled with the blood.	6 The blood of Chriſt purgeth our conſciences.
7 That the puniſhing Angell might paſſe over them.	7 That ſinne and death might not prevaile againſt us.
8 It was eaten in their ſeverall families.	8 He is applied by faith.
9 The whole Lamb.	9 According to all the Articles of the Creed.

10 Without

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[b] *Maimon in Korban Peſach. cap.*5.*ſect.*8,9.

10 without leaven.	10 Without hypocriſie 1 *Cor*.5.
11 With bitter herbs.	11 With patience under the Croſſe.
12 In haſte, and in the manner of travellers.	12 With an earneſt and longing expectation of life eternall.
13 Only by the Circumciſed.	13 Only by the faithfull; 1 *Cor*.11.

CHAP. V.

Of their Pentecoſt.

THis Feaſt was called πεντηκοστὴ, *the Pentecoſt*; which word ſignifieth the *fiftieth day*, becauſe it was obſerved upon the *fiftieth day after the ſecond of the Paſſeover*, which was the 16. of *Niſan*. Here in the firſt place we muſt note, that the fourteenth of *Niſan* was τὸ πάσχα, the *Paſſeover*, the fifteenth ἑορτὴ τοῦ πάσχα, the *feaſt of the Paſſeover*: or πρώτη τοῦ πάσχα, the *firſt of the Paſſeover*: the ſixteenth was δευτέρα τοῦ πάσχα, the *ſecond of the Paſſeover*, or the *morrow after the Paſſeover*, *Levit*.23.11. which is all one, as if it had beene ſaid, the *morrow after the feaſt of the Paſſeover*; for in thoſe feaſts which conſiſted in many dayes, the *firſt* and the *laſt* were termed *Sabbaths*. Now theſe fifty dayes were in truth the appointed time of their harveſt, their harveſt being bounded, as it were, with two remarkable dayes, the one being the *beginning*, the other the *end* thereof: the *beginning* was δευτέρα τοῦ πάσχα, the *ſecond of the Paſſeover*; the *end* was πεντηκοστὴ, the *fiftieth day after*, called the *Pentecoſt*. Upon the δευτέρα, then

[a] *Seniores appellabant hunc diem*, πρώτην τῶν σαββάτων.
Lev.23.11.

then they offered a [b] *ſheafe of the firſt fruits of their harveſt*, *Levit*.23. 10. Upon the *Pentecoſt*, then they offered *two wave-loaves*, *Levit*.23.17. the *ſheafe* being an oblation offered in the name of the whole Congregation, whereby all the after-fruits thorowout the Land were ſanctified, [c] it being from thence afterward lawfull, and not before, to reape the corne, the *two loaves* being not only an *Euchariſticall oblation*, but alſo a token of the harveſt finiſhed and ended. In the ſecond place we are to know, that they did count theſe fifty dayes, by numbring the *weekes* from the δευτέρα, whence it was called a *Feaſt of weekes*. The manner how they counted the *weekes*, was according to the number of the *Sabbaths* following the δευτέρα. Thus the *firſt Sabbath* following, they called δευτερόπρωτον σάββατον, the ſecond, δευτεροδεύτερον, the third, δευτερότριτον, &c. So that [d] all the *weekes* and *Sabbaths* during the time of the *Pentecoſt*, as the *firſt*, *ſecond*, *third*, and *fourth*, &c. took their denomination from the δευτέρα: which obſervation giveth light to that of S. *Luke* 16. 1. where there is mention of a *Sabbath* termed δευτερόπρωτον, that is, *the ſecond firſt Sabbath*, and by it is meant the *Sabbath next after the ſixteenth of Niſan*, which was the δευτέρα. Seeing that theſe *fifty dayes* did meaſure out the time of their harveſt, it will not be amiſſe to obſerve the difference betwixt their harveſt and ours, which chiefly conſiſted in their anticipation of time; for both the *Canaanites* and the *Ægyptians* began their harveſt about the [e] firſt of *Aprill*, and it was quite finiſhed in *May*.

Chap.

[b] *Scalig. de emend. temp. lib.*6.

[c] ϗ τότε λοιπὸν δημοσία ἔξεστι πᾶσι ϗ ἰδία θερίζειν, *Ioſeph. Antiq.l.*3.*c.*10.

[d] *Scalig. lib.*6. *de emend. temp. pag.*260.

[e] *Plin.l.*18.*c.*18 *illud ipſum confirmat Leo Afer teſtis* αὐτόπτης, *De ſcript. Afr. e.lib.*8.*cap.*4.

CHAP. VI.

The Feaſt of Tabernacles.

THe [a] *Greeke* word uſed to expreſſe this feſtivitie, properly ſignifieth the *making of Tabernacles*. The [b] *Hebrew* word a *Feaſt of Tabernacles*. The reaſon of both is, becauſe all the time of this *Feaſt*, which was full ſeven dayes (from the fifteenth of *Tiſri*, untill the one and twentith thereof) the people remained in *Tabernacles* and *boothes* made of boughes, in manner of Arbours or Bowers, yet ſo, that the firſt day of thoſe ſeven, and the laſt, were after a more ſpeciall manner to bee obſerved as *holy convocations*.

Concerning theſe boothes the *Iewes* write thus: [d] They ought to be made in the open aire, not within doores, or under the ſhelter of a tree, they ought not to be covered with cloaths, nor to be made too cloſe with the thickneſſe of the boughes, but with ſuch holes that the Sun and the Stars might be ſeene thorow them, and the raine likewiſe deſcended thorow them. In theſe they ought to dwell thoſe ſeven dayes, as in their houſes; they ought to furniſh them with houſhold ſtuffe, to lay under them, and ſleepe under them, only in rainy weather, then they had liberty to eat and ſleep in their houſes, untill the raine was over-paſt. Feeble perſons alſo, which could not endure the ſmell of the earth, were permitted to ſtay at home. In *Nehemiahs* time they made their booths, ſome upon the roofe of their houſes (for their houſes were made flat above,) *Deut.* 22. 8. Some in their

[a] *Ianſen. Concord. cap.* 73. *Item Tollet. in Ioan.* 7. σκηνοπηγία, *non* σκηνοφαγία.

[b] חג הסכות *Chag, haſuccoth.*

[d] *Munſter. Levit.* 23.

courts, ſome in their ſtreets, *Nehem.*8.15.

Plutarch making mention of this feſtivity, ſaith, that [e] theſe *booths* were made principally of ivy boughs, but the Scripture reckoneth up *foure diſtinct kindes*, *Levit.*23.40. which are thought to be, 1. *The Citrine tree.* 2. *The Palme tree.* 3. *The Myrtle tree.* 4. *The Willow of the brooke.* [f] The *Rabbins* teach, that every man brought every morning his burden of the boughs of theſe foure trees, otherwiſe he faſted that day. And this burden they termed [g] *Hoſanna:* in alluſion unto this the people cutting downe branches from the trees, and ſtrewing them in the way when our *Saviour* did ride into *Ieruſalem*, cried ſaying, *Hoſanna* to the *Son of David*, *Mat.*21.9. *Plutarch* ſcoffing the *Iews*, compares this feaſt, with that drunken feſtival in the honour of *Bacchus*, in which the *Bacchides* ran up and downe with certaine javelings in their hands, wrapped about with ivy, called θύρσοι, and in this reſpect he termeth this feaſt of the *Iewes* θυρσοφορίαν, *A bearing about of theſe Thyrſi.* That feaſt which the *Athenians* terme Εἰρεσιώνη, was not much unlike.

Moreover, on the next day after this feaſt, they compaſſed the Altar [h] *ſeven times* with Palme boughs in their hands, in the remembrance of the overthrow of *Iericho:* for which reaſon, or elſe becauſe that Palme branches were the chiefe in the bundle, it was called *Dies Palmarum, Palme Feaſt.*

Concerning the reaſon of this feaſt: Some are of opinion, that it was inſtituted in memory of that protection which the *Lord* vouchſafed the *Iſraelites* by the cloud, when they travelled thorow the wilderneſſe, under the ſhadow of which they travelled, as under a *ſafe booth or tent.* *Onkelos* in his *Chaldee paraphraſe*, ſeemeth to incline to this opinion. Where the

Hebrew

[e] *Plutarch Sympoſ.*4.*Problem.*5.

[f] *P.Fag.levit.*23.

[g] *Elias Thisbit.*

[h] *Hoſpinian. de Orig.feſt.cap* 7. *It.Munſt.in Calendar.p.*150.

Hebrew readeth; *That your poſterity may know, that I have made the children of Iſrael to dwell in boothes, Levit.* 23.43. The *Chaldee rendreth* it, *That your poſterity may know, that I have made the children of Iſrael to dwell* [i] *in the ſhadow of clouds.* [k] Others think it was inſtituted as a ſolemne thankſgiving unto *God* for their vintage, which was gathered in at that time of the yeare, thence is it that they conceive thoſe Pſalmes of *David*, which are intituled על גתית *pro torcularibus*, to have been compoſed for this Feaſt. Others ſpeake more probably, who aſſigne the cauſe to be in memory of their fore-fathers *dwelling in tents and Tabernacles*; the text is cleare, *Levit.* 23.43.

The ſacrifices which were offered theſe ſeven dayes, are preſcribed, *Num.* 29. from the thirteenth verſe to the thirty fourth, where we ſhall reade every day the like ſacrifice, but onely with this difference, that upon the firſt day they offered *thirteene* young bullocks, upon the ſecond *twelve*, upon the third *eleven*, and ſo forward, ever diminiſhing the number by one. [l] The reaſon of which diminution, the *Iews* deliver to be thus: the whole number of bullocks to be offered at this ſolemnity was *ſeventy*, according to the languages of the *ſeventy Nations*, (for whom, as they teach, theſe ſacrifices were performed) ſignifying thereby, that there would bee a diminution of thoſe Nations, untill all things were brought under the government of the *Meſſias*, who was the expectation and Hope of the *Gentiles*.

The two and twentieth of the moneth *Tiſri*, was in truth a diſtinct feaſt, as appeareth, *Nehem.* 8.18. but yet becauſe this immediatly followed the feaſt of *Tabernacles*, it hath been alwayes counted the laſt day of that Feaſt. And not onely the *boughes*, but the

dayes

[i] במטלת עננין

[k] *Theophylact. Iohan.* 5.

[l] *Hoſpinian. de Orig. hujus feſt.*

[m] *dayes* of this whole feaſt of Tabernacles were termed *Hoſannoth*, from the uſuall acclamations of the people, whiles they carried the *boughs* up and down. And this eighth day was called *Hoſanna Rabba*, the *great Hoſanna*, or the *great day of the feaſt*, *Iohn* 7.37. [n] Upon this day they did reade the laſt Section of the Law, and likewiſe began the firſt, leſt they might otherwiſe ſeeme more joyfull in ending their ſections, than willing to begin them. [o] Upon this day alſo, by the inſtitution of the Prophet *Haggæus*, and *Zachary*, and ſuch like *Propheticall* men, they did with great ſolemnity and joy, bring great ſtore of water from the river *Shiloah*, to the *Temple*; where it being delivered unto the *Prieſts*, it was powred upon the Altar together with wine, and all the people ſung that of the *Prophet*, *Eſay* 12.3. *With joy ſhall ye draw water out of the wels of ſalvation.* Our *Saviour* is thought to have alluded unto this, in that ſpeech which he uſed on this very day, *John* 7.38. *He that beleeveth in me, out of his belly ſhall flow rivers of waters of life.*

It is worth our noting alſo, that whereas God commanded the obſervation of this feaſt on the fifteenth of the ſeventh moneth *Tiſri*: *Ieroboam*, that he might worke in the people a forgetfulneſſe of the true worſhip of *God*, appointeth the celebration of a feaſt in the eighth moneth on the fifteenth day thereof, [p] which is thought to be this very feaſt of *Tabernacles.*

m *Talmud. tract. de feſto Tabernaculorum, cap.* החליל *Vid. Tremel. Ioh.* 7.37

n *Buxtor. in abbreviatur.* p.253

o *Tremel. Ioh.* 7. 37. ex *Talmud.*

p *Hoſpinian. de Orig. hujus feſt.* p.24.

CHAP. VII.

Of the Feaſt of Trumpets, and their New Moones.

FOr the underſtanding of the time when this Feaſt was to be obſerved, we muſt note the moneth *Tiſri* was the *ſeventh moneth*, according to their *ſacred Computation*, and therefore it is commanded to be celebrated the firſt day of the *ſeventh moneth*, *Levit.*23.24. But according to their *civill Computation* it was their *firſt moneth*, ſo that this feaſt may be termed their *New-yeares day*.

The firſt day of every moneth had its ſolemnities. *Firſt*, when they repaired to the *Prophets* for the hearing of the word as on other *Sabbaths*. Wherefore wilt thou go to him to day? It is neither *New Moone* nor *Sabbath day*, 2 *Kings* 4.23. *Secondly*, it was then unlawfull to buy and ſell: When will the *New Moone* be gone, that we may ſell corne? *Amos* 8.4. *Thirdly*, they had then ſpeciall ſacrifices over and above their daily ſacrifices.

Notwithſtanding, this feaſt of *Trumpets* differed from other *New Moones*. Firſt in reſpect of their ſacrifices, in their *ordinary new Moons*, they offered (beſides the daily ſacrifice) *two bullocks, one ramme, ſeven lambes for burnt offerings*; with their meat and drink offerings, and a *goat for a ſinne offering*, *Num.*28.11.15. But at this *New Moone* which was the beginning of their year, they offered all the foreſaid ſacrifices; and over and beſides them, *one bullock, one ram, and ſeven Lambes for burnt offerings*, and a *Goat for a ſin offering*, *Num.*29.1.6. Secondly, in *other New Moons* they blowed no *Trumpets*: In *this* they blowed [a] from the *Sun-riſing till night*: whence we learne what *new Moone* it is that *David* ſpeaketh of, *Pſal.*81.3. *Blow the Trumpet in the new Moone, in the time appointed at our feaſt day.*

The reaſon in generall of this blowing and great *noiſe of Trumpets*, I take to have beene to make their *New yeares day* the more remarkable, becauſe from it all their deeds and contracts bore date, and their *Sabbaticall yeares* and *Iubilees* were counted thence: but why it ſhould bee made remarkable by the ſound of *Trumpets*, or *Cornets*, there are three conjectures.

Firſt, the [b] *Hebrewes* think it was done in memory of *Iſaac* his deliverance, and that they did therefore ſound *Rams hornes*, becauſe a *Ram* was ſacrificed in ſtead of him. *Secondly*, [c] *Baſil* is of opinion that the people were hereby put in minde of that day, wherein they received the Law in Mount *Sinai* with *blowing of Trumpets*. *Thirdly*, others think it was to put them in remembrance of the reſurrection, which ſhall be with the *ſound of Trumpets*, *He ſhall ſend his Angels with a great ſound of a Trumpet*, *Mat.*24.31.

There are [d] three things conſiderable in *New Moones*. Firſt, σύνοδος, the *conjunction of the Moone with the Sunne*. *Secondly*, ἐξαυγασμὸς, the *waxing of the Moone*. *Thirdly*, σχῆμα μηνοειδὲς, the *prime of the Moone*. In the firſt it was *quite dark*: in the ſecond it *did open it ſelfe to receive the Sunne-beames*: In the laſt it did appeare, *corniculata*, *horned*.

Becauſe in all theſe three degrees of the change there was a kinde of mutuall participation both of the *old* and *new Moone*; [e] Hence the *Iewes* obſerve two dayes, namely, *the laſt of every Moneth*, and the

[a] *Sheindler.in voce* שפך.

[b] *P. Fag.Levit.*23.

[c] *Baſil.in Pſal.*80.

[d] *Scalig.de emend.temp.pag.*26.*It.pag.*105.

[e] *Hoſpin.de Orig.feſt.c.*4.*p.*15 *Eadem ratio tenet etiam in illis menſibus qui conſtant* 29.*diebus.*

firſt day of the next following. Now becauſe the *thirtieth* was the laſt in their longeſt moneths; Hence *Horace* calleth theſe *laſt daies*, *Triceſima Sabbata*: The *firſt dayes* they termed, *Neomenias*, *new Moones*.

For certaine reaſons the *Iewes* uſed a kinde of change or *tranſlation* of dayes, which *tranſlation*, though it were of uſe in other moneths alſo, yet the greateſt care was had in tranſlating the beginning of their yeere, or their firſt day in their moneth *Tiſri*, and he that ſhall diligently calculate theſe changes, ſhall finde that all other *tranſlations* depended on this firſt.

Tranſlation of dayes was [f] threefold. *Firſt*, *Lunary*: *Secondly*, *Politick*. *Thirdly*, *Mixt*.

The reaſon of *Lunary tranſlation*, was, that they might not obſerve the Feaſt of the *New Moone*, untill the old were quite overpaſt. For the underſtanding of this, note theſe three rules.

Firſt, the *Hebrewes* counted their holy dayes from night to night, beginning at ſix of the clock; ſo that from ſix of the clock the firſt night, till the next noone, were juſt eighteene houres.

Secondly, alwayes before the *new Moone*, there is a *conjunction* betweene the *Sunne* and the *Moone*, during this *conjunction* ſhe is called *Luna ſilens*, by reaſon of her darkneſſe, and all this time there is a participation of the *old Moone*.

Thirdly, when the conjunction was over-paſt before noone-tide, namely, in any of thoſe firſt 18. houres, then the *new Moone* was celebrated the ſame day.[g] But if it continued but one minute after twelve of the clock at noone, then the feaſt was *tranſlated* to the day following, becauſe otherwiſe they ſhould begin their holyday in the time of the old Moone.

[f] *Scalig. de emend. temp. l. 2. p. 85.*

[g] *Munſter. Calend. Heb. p. 46.*

And this tranſlation they noted with this abbreviation יח, that is, 18. becauſe of thoſe 18. *houres* which occaſioned it.

The reaſon of *Politick tranſlation*, was, that two *Sabbaths* or feaſt dayes might not immediately follow each other, [h] becauſe, ſay they, it was unlawfull thoſe two dayes, to dreſſe meat, or bury the dead, and it was likewiſe inconvenient to keep meat dreſſed, or the dead unburied two dayes. Yet here two exceptions muſt be remembred, when the meeting of two Sabbaths could not be avoided.

[h] *Munſt. Calend.* p. 139.

Firſt, when the *Paſſeover*, or the fifteenth day of *Niſan* fell on *Saturday*, for then the *Pentecoſt* muſt needs fall on *Sunday*.

Secondly, when the *Paſſeover* fell on *Sunday*, for then their *Paſſeover* immediately followed their *weekely Sabbath*.

The firſt [i] Author of this *Politick tranſlation* was a certaine chiefe man amongſt them, named *Eleazar*, three hundred and fifty yeares before *Chriſt* his *Nativity*.

[i] *Hoſpinian. de Orig. feſt.* p. 6.

The ſeverall ſpecies or kinds of *Politick tranſlation* were five. The firſt, אדו *Adu*. The ſecond, בדו *Badu*. The third, גהצ *Gahaz*. The fourth, זבד *Zabad*. The fifth, אגו *Agu*. For the underſtanding of theſe abreviatures, we muſt know that in theſe made words the letters only ſtand for numbers, and are applyed to the ſeven dayes of the week thus, א 1. *Sunday*. ב 2. *Munday*. ג 3. *Tueſday*. ד 4. *Wedneſday*. ה 5. *Thurſday*. ו 6. *Friday*. ז 7. *Saturday*: which was the *Iewes Sabbath*.

Their rules touching *Politick tranſlation* ſtood thus. [a] Firſt, that neither their *New yeares day*, which was the firſt of the moneth *Tiſri*; neither their

[a] *Adu.*

their *Feaſt of Tabernacles*, which was the fifteenth day of the ſame moneth, ſhould be celebrated on *Adu*, that is, on *Sunday*, or *Wedneſday*, or *Friday*. Not on *Sunday*, or *Friday*, becauſe then the *weekely Sabbath* muſt needs concur with it, either going immediately before, or following after: not on *Wedneſday*, becauſe then the *Feaſt of expiation*, which is the tenth of that moneth, would fall on *Friday*, the day going immediately before their *weekely Sabbath*. This inſtance is only concerning the firſt of *Tiſri*, which is called the *Feaſt of Trumpets*: but it holdeth alſo by way of conſequence in the *fifteenth day*, which is the *Feaſt of Tabernacles*, becauſe the fifteenth muſt alwayes neceſſarily be the ſame day of the week that the firſt is. Therefore if the firſt be not *Adu*, the fifteenth cannot be *Adu*.

The [b] ſecond rule, was, that the *Paſſeover* ſhould not be obſerved on *Badu*; that is, on *Munday*, *Wedneſday*, or *Friday*. [b] *Badu.*

The [c] third rule is, that *Pentecoſt* was not obſerved on *Gahaz*; that is, on *Tueſday*, *Thurſday*, or *Saturday*. [c] *Gahaz.*

The [d] fourth rule, is, that the *Feaſt of Purim*, or *caſting lots*, was not obſerved on *Zabad*, that is, on *Munday*, *Wedneſday*, or *Saturday*. [d] *Zabad.*

The [e] fifth rule, is, that the *Feaſt of Expiation* was not obſerved on *Agu*; that is, on *Sunday*, *Tueſday*, or *Friday*. [e] *Agu.*

Mixt tranſlation, is, when both the *Lunary* and the *Politick* meet in the changing of dayes. And the *Tranſlation* occaſioned by this mixture or meeting of both theſe two, is two-fold. Firſt, *Simple*: And ſecondly, *Double*.

Simple tranſlation, is, when the *Feaſt* is tranſlated to the next day following. For examples ſake, If the *Moone* changed after noone tide on *Sunday*, here the *Feaſt* muſt be tranſlated for two reaſons: the firſt is *Lunary*, becauſe the point of the change was after *eighteene houres*; the ſecond, *Politick*, becauſe the rule *Adu* forbids *Sunday* to be kept; notwithſtanding in as much as the very next day, namely *Munday*, was obſerved; I terme this tranſlation *ſimple*. Of this ſort was that tranſlation which they called *Batu Takphat*.

f *Batu takphat.*

בטר תקפט [f] *Batu Takphat*, is a word invented for help of memory, each letter is a numerall, and may be thus reſolved, ב 2. טר 15. תקפט 589. The meaning is, that in the yeare following *Annum Embolymeum* (wherein one whole moneth was ingrafted) if the point of the change hapned upon the ſecond day of the week, that is, *Munday*, not before the fifteenth houre and the 589. moment, the *Feaſt* of the *New Moone* was *tranſlated vnto Tueſday*. How both the *Lunary* and the *Politick* tranſlation work in this change, read *Scaliger. de emend. lib.* 2. *pag.* 87.

Double tranſlation, is when the *Feaſt* is tranſlated not to the next, but to ſome further day: as if the firſt day of the moneth *Tiſri* ſhould happen upon *Saturday*, here if the Moone hath not over-paſt her conjunction before the afternoone, *Lunary tranſlation* remoeveth this *Feaſt* till *Sunday*, becauſe of יח. that is, the *eighteene houres*: *Politick tranſlation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*. Of this ſort is *Gatrad*.

גטרך *Gatrad*, is a made word, each letter is a numerall, and it may be thus reſolved, ג 3. ט 9. רך 204. The meaning thereof is thus: In their common yeare (when an whole moneth is not inſerted) if the point of the chang happen upon the *third day* of the week, that is, *Tueſday*, not before the ninth houre, and the 204. moment of an houre, then the *New Moone* ſhall be tranſlated to *Thurſday*.

Note in the laſt place, [k] that 1080. *moments* make an *houre*.

The *Feaſt of Tabernacles* was obſerved in the moneth *Tiſri*, and therefore that could not be obſerved the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Paſſeover* was obſerved in the moneth *Niſan*, and therefore that might be obſerved the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reaſon why the *Paſſeover* might be obſerved the next day after the *Sabbath*, ſeeing the *Feaſt of Tabernacles* might not? I take it to be thus, All the *After Tranſlation* depended upon the *firſt tranſlation* of the *firſt New Moone in Tiſri*, but that could not be ſo changed as to prevent all concurrence of two *Feaſts*, and thus to have their *Paſſeover* ſometimes to follow their *Sabbath*, they thought the moſt convenienteſt ordering of the yeare, becauſe though not all meetings of two *Sabbaths*, yet moſt were hereby prevented.

This tract of tranſlation of *Feaſts*, it ſerveth partly to open the cuſtomes of the *Iewes*: partly to give light for the underſtanding of that great diſpute among *Divines*, whether our *Saviour* did anticipate the *Paſſeover*. The *Greek Church* [l] holds, that he kept a *Paſſeover* by himſelfe with his *Diſciples*, on the thirteenth day of the moneth, when *unleavened bread* was not yet to be uſed; and thence they do both uſe and urge a neceſſity [m] of *leavened bread* in the *Lords Supper*: But this opinion we reject. Firſt, becauſe it accordeth not with the truth of *Evangelicall Hiſtory*. Secondly, becauſe it plainly maketh *Chriſt* to be a tranſgreſſor,

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[k] *Munſt. Calend. pag.* 45.

[l] *Epiph. l.* 2. *Tom.* 1. *cap.* 51. *pa.* 147

[m] *Vſum fermentati panis in cœna dominica Eccleſia Romana olim non damnavit. Caſaubon. exercit.* 16. *p.* 465.

greſſor, not a fulfiller of the Law. [n] Others ſay, that becauſe that year their *Paſſeover* fell on *Friday*; hence the *Feaſt* was tranſlated unto *Saturday* by the rule *Badu*. Their inference is, that *Chriſt* kept the fourteenth day of the moneth, which was *Friday*, and the *Iewes* kept *Saturday*. He kept Gods command, they the *tradition of the Elders*. [o] Laſtly, others more probably hold, that both *Chriſt* and the *Iewes* did eat the *Paſſeover* the ſame day and houre, namely, on *Friday*, or the fourteenth day of the moneth, if we count the beginning of *Friday* according to the manner of the *Iewes*, from ſix a clock at night on *Thurſday*. *Friday* morning he was judged, and crucified; and in the afternoone, about three of the clock, when the *preparation of the Sabbath* began, he was buried, *There layed they Ieſus, becauſe of the Iewes preparation, Iohn* 19.24.

For reconciling the *Evangeliſts* in this point wee muſt note theſe particulars which are more at large proved in the *Chapter of the Paſſeover*. 1. The *fourteenth* day of the moneth, on which the *Paſchall Lamb* was eaten, was called the *firſt day of unleavened bread*; the *Feaſt of unleavened bread drew* neare, which is called the *Paſſeover, Luke* 22.1.

The *fourteenth* day was not holy, but the fifteenth was. In the *fourteenth* day of the firſt moneth is the *Paſſeover* of the Lord, and in the *fifteenth* day of this moneth is the *Feaſt*, *Numb.* 28.16.17. Some of them thought, becauſe *Iudas* had the bag, that *Ieſus* had ſaid unto him, Buy thoſe things that we have need of againſt the *Feaſt*, *Ioh.* 13.29.

The *ſheepe and Bullocks* offered upon this day, are called the *Paſſeover*, *Deut.* 16.2. And of this we are to underſtand Saint *Iohn* 18.28. They themſelves went not into the common Hall, leſt they ſhould be

defiled,

[n] *Munſter. in Matth. cap.*26.

[o] *Ioſeph. Scalig. de emend. temp. lib.*6.*p.*266.

defiled, but that they might eat the *Paſſeover*. So that this eating of the *Paſſeover* is not underſtood of the *Paſchall Lambe*. But ſome may queſtion how they ſhould have beene defiled by entring into the common hall? The anſwer is, that upon [p] *Holy day eves*, which they terme *dayes of preparation*, they held it unlawfull for their *Judges to ſit on life & death*. Hence it is, that they brought *Jeſus* to *Pilate* the *Roman Deputie*. *Secondly*, they with-drew themſelves out of the common hall. *Thirdly*, for this reaſon they ſaid, *It is not lawfull for us to put any man to death*, *Ioh*. 18. 31. [q] that is, upon this, or ſuch like day; for though their high Court of *Sanedrim* were put down at this time, yet all power in caſes of life and death was not taken from them, as is implyed in the words following. It was that the word of *Jeſus* might be fulfilled, which he ſpake ſignifying what death he ſhould die, *Verſ*. 32. Which text intimateth, that that unlawfulneſſe was urged by the ſpeciall providence of God, that he might be *crucified*, being judged by *Pilate*: for if the *Iewes* had judged, they uſed no ſuch kinde of death towards malefactors. Againe, *Stephen* was condemned by them to be ſtoned, *Acts* 7. And they complained before *Felix*, that when they were about to proceed againſt *Paul* according to their own law, the chiefe Captaine *Lyſias* with violence took him out of their hands, *Acts* 24. Which argueth, that all power in cauſes capitall was not taken from them: But of this ſee the *Chapter of their capitall puniſhments*.

[p] ביו רנרין נפשות רוני לא ערב שבתולא ערב יום טוב. *Moſes ben Maimon. lib. ult. Iad. c. Sanedrin. Sect.* 11.

[q] *Auguſt. tract.* 114 *in Ioan. Ita hunc locum exponunt etiam Cyril. lib.* 12. *in Ioan. cap.* 6. *Chryſ. hom.* 12. *in Ioan. Bedá in cap.* 18. *Ioan.*

CHAP. VIII.

The Feaſt of Expiation.

VPon the tenth day of the moneth *Tiſri*, anſwering to *September* with us, the *Feaſt of Expiation* was commanded to be celebrated, *Levit.* 13. It was called the *feaſt of Expiation*, becauſe the *High Prieſt* did then confeſſe unto *God*, both his own ſinnes, and the ſins of the people, and by the performance of certaine rites and ceremonies expiate them, and make an attonement unto *God* for them.

The *Ceremonies* at this time to be performed, concerned either the *People and the Prieſt*, or the *Prieſt alone*. Theſe which concerned the *people and the Prieſt*, conſiſted in the afflicting of their ſoules by *faſting*. Whence this feaſt was alſo called, [a] *Dies Iejunii, the faſting day*, *Ier.* 36.6. Which ſerveth for the underſtanding of that, *Acts* 27.9. *Sailing was now dangerous becauſe the feaſt was already paſt*; that is, the *Feaſt of Expiation* was now paſt, and winter was at hand.

[a] *Ioſeph. de bel. Iud. pag.* 43.

Thoſe *Ceremonies* which concerned the *Prieſt alone*, were two; *Firſt*, then the *High Prieſt* entred into the *Holieſt of Holies*, which was peculiar unto this day. *Secondly*, he being about to ſacrifice for himſelfe and his houſe, he took unto him a *young Bullock for a ſin offering, and a Ram for a burnt offering*, putting on his *Prieſtly* robes: after he had waſhed himſelfe in water, he took of the Congregation *two he-goates for a ſin offering, and a Ram for a burnt offering*. The *two he-goats* he preſented before the *Lord* at the doore of the *Tabernacle*, caſting lots which of them ſhould be ſacrificed, which let *ſcape alive.* This laſt was termed the [b] *ſcape Goat*, becauſe the other being ſlaine, this was ſent *alive* into the wilderneſſe. The Greek Interpreters call this Goat ἀποπομπαῖον, *Malorum depulſorem, A defender from evils*; which name the Heathens applied to their *Tutelar Gods*. They intimated, that when the *Scape-goat* carried away the *ſinnes* of the people into the Wilderneſſe, hee likewiſe carried away all thoſe *evils*, which belonged unto thoſe ſins. And for the ſecuring the people in this point, the *Lord* commanded the *High Prieſt* to confeſſe in the name of all the people, and to diſburden the ſinnes of the whole Congregation upon the head of the *Scape-goat*. The forme of *Confeſſion*, according to the relation of the *Hebrew Doctors*, was this: [c] *O Lord, thy people, the houſe of Iſrael, they have ſinned, they have done wickedly, they have tranſgreſſed before thee, I beſeech thee now, O Lord, pardon the ſinnes, iniquities, and tranſgreſſions, with which the people, the houſe of Iſrael have ſinned, done wickedly, and tranſgreſſed before thee, as it is written in the Law of thy ſervant Moſes: that in that day hee ſhall make attonement for you, that he might cleanſe you, and that you might be cleane from all your iniquities before the Lord.*

The *moderne Iewes* now (becauſe there can be no proper ſacrifice, the *Temple* of *Ieruſalem* being deſtroyed) the men they take a *white Cock* on this day, the women an *Hen*. [d] This *Cock* they ſwing three times about the *Prieſts* head, ſaying, *Gallus Gallinaceus hic commutatio erit pro me*; that is, *This Cock ſhall be a propitiation for me.* After that they kill the *Cock*, acknowledging themſelves worthy of death; and then they caſt the intrals upon the top of the houſe, that ſome Raven or Crow might carry both them,

and

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[d] עזאזל *Gnazazal, ex* עז *Gnez, capra.* & אזל *Azal, abiit. R.D. Kimchi in radie.*

[c] *P.Fag.Lev.*16

[d] *Buxtorf. Synagog.cap.*20.

and together with them, their ſins into the wilderneſſe. And leſt they might ſeeme to be mad without reaſon, they aſſigne the cauſe why they make choice of a *Cock*, at this time, to be this. This word * *Gebher* in the holy language ſignifieth a man, in their *Talmud* it ſignifieth a Cock. Now, ſay they, the juſtice of *God* requires, that as *Gebher* ſinned, ſo *Gebher* ſhould make ſatisfaction. From this *feaſt of expiation* it is probable, that the *Grecians* uſed a yearly *Expiation* of their Cities, which was performed on this manner: Certaine condemned perſons were brought forth with garlands upon their heads in manner of ſacrifices, theſe they would tumble from ſome ſteep place into the Sea, offering them up to *Neptune*, [e] uſing this forme of words, περίψημα ἡμῶν γενοῦ, *Sis pro nobis peripſema: Be thou a reconciliation or propitiation for us.* The like kinde of expiation was uſed among them in time of any peſtilence, or contagious infection; for the removall of ſuch diſeaſes, they then ſacrificed certaine men unto their *Gods*, * ſuch men they termed καθάρματα. Theſe two words are uſed by the *Apoſtle* 1. *Cor.* 4. 13. and they are tranſlated *filth and off-ſcouring*: we are made as the *filth of the world, and as the off-ſcouring of all things.* The words ſignifie properly the *filth or dirt ſcraped off mens ſhooes*, or from the *pavement of the ground*: But in [f] *Budæus* his opinion, the *Apoſtle* had alluſion unto thoſe kindes of expiations in uſe among the *Heathens*. As if he had ſaid: We are as deſpicable and as odious in the ſight of the people, as much loaded with the revilings and curſings of the multitude, as thoſe condemned perſons, who were offered up by way of publick expiation.

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* גבר

[e] *Suidas in voce* περίψημα.

* καθάρματα ἐλέγοντο οἱ ἐπὶ καθάρσει λοιμοῦ τινός, ἢ τινὸς ἑτέρας νόσου θυόμενοι τοῖς θεοῖς, *Vetus Scholiaſt. in Ariſtophan. Plut.* pag.48.

[f] *Budæus annot. reliq. in Pandect. De pœnis*, p.334.

Now ſeeing at this feaſt principally the *High Prieſt* was a *type of Chriſt*, it will not be amiſſe to note the agreement betweene the *type* and the *truth*.

Aaron.	Chriſt.
1. The *High Prieſt* went into the *Holieſt of all*, *Levit.*16.3.	1. *Chriſt* our *High Prieſt* went into the *Holy place*, namely the Heavens, *Hebr.*9.12.
2. He went once a yeare, *Exod.*30.10.	2. He entred once. *Hebr.* 9.12.
3. He with the blood of Goats and Calves, *Heb.* 9.12.	3. He by his own blood, *Heb.*9.12.
4. He alone, *Hebr.*9.	4. He alone hath troden the wine-preſſe, *Iſay* 63.3.
5. He cloathed with his Prieſtly robes, *Lev.* 16.4.	5. He ordained and ſealed to this office, by his Father from all eternity.
6. He tooke two Goats, *Levit.*16.	6. He tooke *two natures*: the *impaſſibility of his God-head* was ſhadowed by the *Scape-goat*: his *ſufferings in his Man-hood*, by the *goat that was ſacrificed*, *Theod.Qu.*12.*in Lev.*
7. The *Goat* did beare the peoples iniquities.	7. *Chriſt* was made ſinne for us, 2 *Cor.*5.22.

CHAP. IX.

The Sabbaticall yeare, or Seventh yeares reſt.

AS every ſeventh day was a *Sabbath day*, ſo every ſeventh yeare was a *Sabbaticall yeare, Levit.* 25. And as the *Sabbath day* ſignified that they themſelves were the *Lords*, and therefore they abſtained from their own work to do the *Lords*: So the *Sabbaticall yeare* was to ſignifie, that both they and their land was the *Lords*.

The obſervation of this feaſt conſiſted chiefly in two things. *Firſt,* in the not tilling or manuring of their ground, whence it was called [a] *Scabbath Haarets*, the *Sabbath of the Land, Levit.* 25.6. *Secondly*, in the Creditors diſcharging their debtors, and releaſing their debts, and thence it was called [b] *Shemita laihova, The Lords releaſe, Deut.* 15.2.

[a] שבת הארץ

[b] שמיטה ליהוה

Seeing they were that yeare forbid to till their ground, here queſtion might be made what they ſhould eat then in the time of this intermiſſion?

Anſw. *I will command my bleſſing upon you in the ſixth yeare, and it ſhall bring forth fruit for three yeares, Levit.* 25.20,21. ſaith the Lord.

Seeing every ſeventh yeare, debts according to Gods command were to be remitted, ſome might demand whether this might not much endamage their eſtates if they did lend? or harden their hearts not to lend?

Anſw. It could not endamage their eſtates, for it is a moſt infallible *Maxime : No man is a loſer by ſer-*

ving God. Whence the *Hebrewes* themſelves interpret this to be rather *Mandatum probationis, A command of triall*, ſuch as *Abrahams* offering up of *Iſaac* was, which *God* commanded, not intending that he ſhould be ſacrificed, but that *Abrahams* love might be tried; rather than *Mandatum obedientiæ, A command of obedience.* To this purpoſe ſpeaketh *Aben Ezra*, interpreting theſe words, *Save when there ſhal be no poor among you, Deut.* 15.4. [e] That is, ſaith he, as if the *Lord* had ſaid, *Know that that which I have commanded thee, that thou ſhouldeſt not exact of thy brother, will be needleſſe. If all Iſrael, or the greater part obey the voice of God, then there ſhall bee no poore amongſt you, to whom it ſhall bee needfull for thee to lend: yea all of you ſhall be able to lend to many nations.*

[e] *Aben Eſra, Deut.* 15.4.

The reaſons why this Feaſt was inſtituted, are thought to be, *Firſt*, to teach the people to depend upon *Gods* providence by faith; for though the owner of the field might gather even on that yeare for the maintenance of himſelfe and his family, *Lev.* 25. 6. yet he was neither to ſow his field, thereby to make his harveſt the greater; nor to hedge his fielde, or locke up his corne-yard, thereby to enjoy the propriety, but to let all be common, and every mans hand equall in every place. *Secondly*, they were hereby put in minde of that happy eſtate which *Adam* enjoyed in his innocency, when the earth brought forth her increaſe without manuring. *Laſtly*, it ſhadowed forth that *everlaſting Sabbath* which we expect in the heavens. [d] And ſome conjecture this to be the ground of *Rabbi Elias* his opinion, [e] that the *world ſhould continue for ſix thouſand yeares, but the ſeventh thouſand ſhould be the great Sabbaticall yeare.* The ſix thouſand yeares anſwered the ſix

working-

[d] *Vid. Hoſpinian. de orig. hujus feſti.*

[e] *Talmud. in Sanedrin c. Hel.*

working-dayes of the week, the ſeventh anſwered our Sabbath, according to that, A thouſand yeares are but as one day with the Lord, 2 *Pet.*3.8. *Elias* his words are theſe; *Six thouſand yeares the world ſhall bee, and againe it ſhall bee deſtroyed:* [f] *Two thouſand ſhall bee void, two thouſand under the Law, and two thouſand under the Meſſias.* The ſubſtance of this prophecy howſoever we reject as too curious, yet ſeeing that a *Iew* ſpake it, it may ſerve to prove againſt them; Firſt[c] That the *Meſſias* is already come: Secondly, That *Moſes* his Law ceaſed at his comming.

[f] אאלפי תוהו ב אלפיתורה ב אלפי ימות המשית *Duo millia inanitatis, duo millia dierum Meſſiæ. Talmud in Sanedrin. c. Heleo.*

CHAP. X.

Of their Jubilee.

THis is the laſt feſtivall which *God* commanded the *Iewes*; it was celebrated every *fiftieth year.* It is commanded, *Lev.* 25.8. Thou ſhalt number ſeven *Sabbaths* of yeares unto thee, *&c.* The *Engliſh* word *Iubilee* is derived from the *Hebrew* יובל *Iobel*, ſignifying a *Ram*; it ſignifieth alſo a *Rams horne.* Seven *Prieſts* ſhall beare before the *Ark* ſeven *Trumpets of Rams hornes*, *Ioſh.* 6.4. where the word *Iobelim* is uſed, and is expounded by the *Chaldee Paraphraſt*, *Rams hornes. Marbachius* is of opinion, that this yeare was called their *Iubilee*, from [c] *Jubal*, the firſt inventer of muſicall inſtruments, of whom we reade, *Gen.* 4.21. *Iubal was the Father of all ſuch as handle the Harpe and Organ:* Other Authors deliver other reaſons of the name; but it is moſt probable that this yeare was termed the year of *Iubilee*, from *Jobelim*, the *Rammes hornes* then ſounded. There were five maine uſes of this Feaſt.

[c] *Marback. in Levit.*25.

Firſt, for the generall releaſe of Servants, *Secondly*, for the reſtoring of lands and tenements unto their firſt owners who formerly ſold them. *Thirdly*, hereby a true diſtinction of their Tribes was preſerved, becauſe lands returned unto their owners in their proper Tribe, and ſervants to their own *Families*. [d] *Fourthly*, ſome are of opinion, that as the *Grecians* did compute their times by the number of *Olympiads*; the *Romans* by their *Luſtra*; the *Chriſtians* by their *Indictions*: So the *Iewes* by their *Iubilees*. Laſtly, it did myſtically ſhadow forth that ſpirituall *Iubilee*, which *Chriſtians* enjoy under *Chriſt*, by whoſe blood we have not only a re-entry into the *Kingdome of Heaven*, which we had formerly forfeited by our ſinnes (and this was haply ſignified by the *Iſraelites* re-entry upon their lands formerly ſold) but alſo the *ſound of the Goſpell* which was in this Feaſt typed out unto us by the *noiſe of Trumpets*, is gone thorowout the world. And thus the *Lord God hath blowne the Trumpet*, as *Zacharies* phraſe is, *Zachary* 9.14. But neither this releaſe of ſervants, nor reſtoring of lands, was [e] untill the tenth day of the firſt moneth *Tiſri*, at which time it was proclaimed by the ſound of Trumpets, or Rammes hornes; the nine firſt dayes of this moneth the ſervants feaſted and made merry, and wore garlands in token of their liberty approaching.

[d] *Hoſpinian. de Orig.feſt.c.*9.

[e] *Moſes Ægyptius in halacha Schemit.Veiobel*, c.10.

CHAP. XI.

The Feaſt of Purim, and the Feaſt of Conſecration or Dedication.

PUr is a *Perſian* word, and ſignifieth a lot, whence this *Feaſt of lots* is called *Purim*, (i.) κληρωτήρια, *A lottery*: it began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Eſther* 9.21. It was inſtituted by *Mordecay*, in remembrance of the *Iewes* delivery from *Haman*, before whom lots were caſt day by day, and moneth by moneth, for the deſtruction of them. In theſe two dayes they read the Hiſtory of *Eſther*, in their *Synagogues*, and as often as they heare mention of *Haman*, [a] they do with their fiſts and hammers beat upon the benches and bords, as if they did knock upon *Hamans* head.

The *Feaſt of Dedication*, is termed in the *New Teſtament*, Εγκαίνια [b] a *Feaſt* wherein ſomething is renewed; becauſe thoſe things only are reputed conſecrated, which are ſeparated from their common uſe, and dedicated to ſome *new* and holy uſe. We ſhall read of many things *conſecrated* in the *Old Teſtament*; The *Tabernacle*, the *Temple*, *Prieſts*, *Altars*, *Veſſels*, and *Garments*: but there was no anniverſary or yearly ſolemnity appointed to be obſerved in remembrance of their *Conſecration*. The *Conſecration* therefore which we now ſpeak of, being a yearly feſtivall, was the *conſecration of the Altar appointed by Iudas Maccabeus* to be obſerved from yeare to yeare, for the ſpace of eight dayes, from the five and twentieth of the moneth *Caſlew*, which anſwereth in part to our *December.* 1 *Macab.* 4.59. Of this *Saint Iohn* ſpeaketh, and as he mentioneth our *Saviours* preſence there, ſo he intimateth the time to be about *December. It was at Ieruſalem, the Feaſt of the Dedication, and it was winter, Iohn* 10.22, *&c.*

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[a] *Hoſpin. de feſt. fol.* 33. *ex Antonio Margarita in lib. de ceremoniis Iudæorum.*

[b] Εγκαίνια ἑορτὴ καθ' ἣν ἐκαινουργήθη τι. *Suidas.*

The reaſon of this Feaſt, was in remembrance of that great mercy which God ſhewed unto his people, in delivering them from the tyrannie of *Antiochus*, and the *Idolatry* which he had forced upon them, ſetting up the *Idoll of Iupiter* in the *Temple of God*, and aboliſhing the true worſhip of *God.*

Theſe two *Feaſts* are of *humane inſtitution*, and others might be added unto them, but little is to be added or nothing at all to that which is delivered concerning them, in the places of Scripture where they are mentioned.

THE FOURTH BOOKE Of their Idolatrie.

CHAP. I.

The beginnings of Idolatry.

THe infiniteneſſe of *Gods* Majeſtie farre tranſcendeth the capacity of created natures, & if we conſult not with *Gods* own *Oracles*, though the ſenſe of a *Deity* may be imprinted even in an *Atheiſts* heart, yet ſo far ſhall he be from all right underſtanding of *God*, that he will adore the *creature* in ſtead of the *Creator*, and when he hath multiplied the number of his *gods*, according to the number of the Starres in Heaven, and creeping things on earth, yet ſtill his heart will be doubtfull, whether he hath worſhipped the true *God*, nay whether the true God be not utterly unknowne. For this reaſon the mariners in *Ionahs* Ship cried every man unto his *god*, *Ionah* 1.5. Every man to his *owne god*, and leſt they might all miſtake the *true God*, they awaken *Ionah* to call upon *his God*. This [a] uncertainty attending

[a] Serv. in Georgic. lib. 1.

Idolatrie, cauſed the *Heathens* to cloſe their petitions with that generall, *Dii deæque omnes.* [b] The *Arabians* perceiving the unſufficiency of their *knowne gods*, dedicated their Altars, *Ignoto* Deo, *To the unknowne God.* At *Athens*, Saint *Paul* found an Altar with the ſame inſcription, *Acts* 17. 23. Hence other neighbour countries were wont to ſweare [c] *by him that was unknowne at Athens.* From this doubt and diſtruſt among the *Athenians*, what *God* was? and who hee was? ſprang another uncertainty amongſt them, as dangerous as the other, dividing and ſharing that undividable unity of the *God-head*, betweene I know not what compires and equals, ſo that they had other Altars mentioning a plurality of gods: [d] the inſcription being θεῶν ἀγνώστων, *The Altar of the unknowne Gods*; yea the compleat and intire inſcription of that Altar which Saint *Paul* ſaw, is thought to have been thus, [e] *To the Gods of Aſia, Europe, and Africa, to the unknowne and ſtrange God.* Which obſervation implieth their practice to have ſymbolized with other *Heathens* in that forementioned cloſure; *Dii Deæque omnes, O all ye Gods and Goddeſſes helpe.* This diſtruſt I think to be the chiefe reaſon why they worſhipped the *unknowne God*; though I deny not but the Altars might beare this title, to conceale the name of their *Tutelar God*; unto whoſe protection they had committed themſelves; [f] becauſe the *Heathen* people generally conceited, that if the *gods* name, to whom they dedicated a Citie, were knowne, then the enemies might by ſome magicall incantation or charme, call him forth, and cauſe him to forſake the Citie: For the better preventing of which manner of evocations, the *Tyrians*, the *Lacedemonians*, and other [g] Nations fettered and chained their *gods*, that they might not depart. Againe, it might be done in imitation of the *Iewes*, who about the time of our *Saviour* his incarnation, held it unlawfull to pronounce that eſſentiall name of *God*, *Iehovah*, and in ſtead thereof would reade *Adonai*. The occaſion of this concealement of the name *Iehovah*, I take to have beene originally, to prevent the blaſpheming of that holy Name among the *Heathens*, who had learn'd frō that Name to denominate their *Idols*, [h] *Iove*, Ἰαὼ *Iaoth*, Ἰαώια, &c. Hence afterward the forbearing the name became ſuperſtitious, and ſo far prevailed, that they corrupted the text for the defence thereof, *Exod.* 3. 15. This is my Name לעולם *legnolam, for ever:* [i] they read לעלם *legnalam, to be concealed.* Though I deny not but that name was alwayes in ſome ſenſe ineffable: namely, as [k] *Plinie* ſaith, the names of the *African* people and Townes were ineffable, that is, ſuch as other languages could not expreſſe without circumlocutions.

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[b] *Gyrald. Syntagm.* 17.

[c] Νὴ τὸν ἐν Ἀθήναις ἀγνώστον. *Lucian. in Philopatride.*

[d] *Pauſanias in Atticis.*

[e] Θεοῖς Ἀσίας, ϗ Εὐρώπης, ϗ Λιβύης, θεῷ ἀγνώστῳ ϗ ξένῳ. *Theophyl. in* Act. *Apoſt.* 17. 23. *It. Hieron. Tit.* 1. 12.

[f] *Alex. ab. Alex. lib.* 6. *cap.* 4. *Tyraquel. in illum locum.*

[g] *Macrob. Saturn. l.* 3. *cap.* 9.

As thoſe forementioned *Idolatrous* names, were nothing elſe but ſo many depravations of the name *Iehovah*: ſo the Originall of many other enſuing kindes of *Idolatrie*, proceeded at firſt from a miſconſtruction of Scripture. They having learned by tradition, that the Sunne, Moone, and Starres, had a kind of Lordſhip and rule over day and night, times and ſeaſons: Hence the ſuperſtitious ignorance of thoſe people deified thoſe lights of Heaven, and worſhipped them as *gods*. Afterward corruption prevailing, their *Apotheoſis*, or *god-making Ceremonies*, were extended to ſublunary creatures, partly as *Symbola*, or repreſentative ſignes of thoſe greater and more glorious lights; for this reaſon the *Caldeans* worſhip *fire:* אור, and *Vr*, of the *Chaldeans*, mentioned, *Gen.* 11. which ſignifieth *fire* or *light*, is thought to be the very *god* of the *Chaldeans*, though in that place the name *Ur*, be applied to ſome chiefe City, from the name of the Idoll. Yea, the *god of Nahor*, *Gen.* 31.53. is thought to be no other; partly alſo the inferiour creatures were canonized for *gods*, in way of thankfulneſſe for the benefits received from them, for which reaſon the *ſea*, the *winds*, the *aire*, the *earth*, and *fruits* of the earth, *became deified*. At laſt, *well-deſerving men*, nay *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onion*, were reputed *gods*.

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[h] *Vid Macrob. Satur.lib.1.c.18 It. Irenæum, lib. 2.cap. ult.Item Orig. contra Celſ.l.6 fol.76. col.3.*

[i] *Vid.P. Galatin.lib.2.cap.10.*

[k] *Plin.in Proœm.lib.5.Hiſt. Natur.*

CHAP. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal, The Tabernacle of Molech, Chiun, Remphan, Horſes conſecrated to the Sunne, Thamuz.

OF the *Idol Moloch* we reade in divers places of Scripture, 1 *Kings* 11. 2 *King.* 23.10. *Levit.* 18.21. He is ſometimes called *Moloch*, ſometimes *Molech*, ſometimes, *Milcom*. He was the reputed *god*, not only of the *Ammonites*, but of the [a] *Moabites* alſo. He had his name from מלך *Malac*, ſignifying to rule or reigne. The Seventy *Elders* tranſlate him, ἄρχων, βασιλεὺς, a *Prince*, or *King*. Such *King-Idols* were *Adram-Melech*, and *Anam-Melech*, the *gods* of *Shepharvaim*, unto whom that people burnt their children in fire.

I take *Moloch* and *Baal* to be one & the ſame *Idoll*, they were both names of ſupremacy and rule, בעל *Baal* ſignifieth a *Lord or Maſter*. And מלך *Molech*, a

[a] *Lorin. in Act.* 7. *ex Oecumen.*

King or *Prince.* They had both the ſame manner of ſacrifice, they burnt their ſonnes for burnt offerings unto *Baal* likewiſe, *Ier.*19.5. yea they built the high places of *Baal*, which are in the valley of *Benhinnom*, to cauſe their ſonnes and their daughters to paſſe thorow the fire unto *Molech*, *Ierem.* 32.35. In which text the place of ſacrifice is noted to be one and the ſame, common to both Idols, and *Molech* put in the end of the verſe, to explaine *Baal*, in the beginning thereof.

Some think them to be different, becauſe the [b] *Planet Iupiter* was worſhipped under the name of *Baal*; but the *Planet Saturne* is probably thought to have beene worſhipped under the name of *Moloch.* If we diligently obſerve Hiſtories, we ſhall find ſuch a *confuſion of the Planets*, that the *Sun*, as it was ſometimes called *Baal*, ſometimes *Moloch* : ſo it was ſometimes called [c] *Iupiter*, ſometimes [d] *Saturne*; and concerning *Baal*, this is evident : hence *Iupiter* was called by the *Phenicians*, *Baal-ſamen*, which name is derived from the *Hebrew*, and ſoundeth as much as *Iupiter Olympicus*, *the Lord of heaven* : For *Baal* ſignifieth *Lord*, and *Shamaim*, *heaven.* And what is this *Lord of Heaven* in the theology of the *Heathens*, other than the *Sun*? who may as well be ſtiled the *King of Heaven*, as the *Moone the Queene.* Yea *Sanchoniatho*, as *Euſebius* in the forequoted place relates him, taketh all theſe three for one, namely the *Sun*, *Iupiter*, and *Baal-ſamen.*

Concerning *Saturne*, it is apparant that the *Sunne* was worſhipped under his name; But I finde ſome Expoſitors to interpret *Moloch* to be [e] *Mercury*, others [f] *Mars* : theſe are but few, and the grounds weak. It is therefore more generally & more probably thought that

[b] *Auguſt. ſuper judic. qu.*16. *Vide ſis Euſebium de præpar. lib.*1. *cap.*7.

[c] *Plato apud Macrob. Satyr. lib.*1. *cap.*23. *ubi mendos è citatur è Limæo Platonis, quod eſt in Phedro.*

[d] *Aſſyrios Saturnum (quem & Solem dicunt) Iunonemq; coluiſſe Conſtat. Servius in Æneid.*1.

[e] מלך, *Molech dici volunt quaſi* מלאך *Malach, (i.) Angelus, Nuncicius. Proinde interpretantur Molech Mercurium Deorum nunciū.*

[f] *R. Levi. Levit.* 18.21.

that he was *Saturne*, becauſe as to *Moloch*, ſo to *Saturne*, the *Heathen* people did ſacrifice their [e] *Sonnes and Daughters*. Secondly, *Saturnes* Image differed not much from *Molochs*. Of *Saturnes* thus we reade, [f] *It was made of Braſſe wonderfull for its greatneſſe, whoſe hands reaching towards the earth, were ſo hollow (ready to claſpe) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire.* You ſhall reade in a manner the ſame deſcription of *Moloch*. *Ialkut* commenting on *Ieremy*, writeth thus; [g] *Though all other houſes of Idolatry were in Ieruſalem, yet Moloch was without Ieruſalem, in a place a part. How was he made? Hee was an Image of braſſe; He had ſeven chappels, and he was placed before them, having the face of a Bullock, and hands ſpread abroad, like a man that openeth his hands to receive ſomewhat from ſome other: and they ſet it on fire within, for it was hollow; and every man ſeverally entred, according to his offering. After what manner? Whoſoever offered a fowle, went into the firſt Chappell; he that offered a ſheepe, into the ſecond; a lambe, into the third; a calfe, into the fourth; a bullock, into the fifth; an oxe into the ſixth; and whoſoever offered his ſon, into the ſeventh.* Thus *Moloch* and *Saturne* agree: *Firſt*, in their ſacrifice: *Secondly*, in the forme of their Images. Now theſe *ſeven chappels* built for *Moloch*, may well reſemble thoſe [k] *ſeven gates* with which the *Perſian* honoured the *Sun*; and as the *ſeven gates* did, ſo might the *ſeven chappels* myſtically expreſſe the *ſeven Planets*, whereof the *Sun* was *Moloch*, (i.) *the King and Prince*. When they ſacrificed their ſonnes unto this *Idoll*, they did beat upon *tabrets* and *drummes*, that the cry of the childe might not be heard by the father. Thereupon was the place called תפת *Tophet*, from תף ſignifying a *Drumme*, as likewiſe from the cry of the chil-

e *Macrob. Saturn. lib. 1. cap. 7.*

f *Euſeb. de præpar. l. 4. c. 7.*

g *Ialkut. Ierem. 7 fol. 97. column. 1.*

k *Orig. contra Celſum. lib. 6. fol. 74. col. 4. It. Gyrald. in Deorum Syntag. 7. p. 223.*

dren it was called *Gehenna*, גיא ſignifying a valley, and נהם roaring or crying. Some may make the queſtion, whether that the phraſe, *The fire of Gehenna, Matth.* 5.22. had its originall from this fire, wherewith the children were burnt unto *Moloch?* I anſwer, that in this phraſe ther was not reſpect only unto this fire; though by the bitter cries and ejulations of poor infants, the reſtleſſe torments to hell might be ſhadowed, yet the perpetuity and everlaſtingneſſe of helliſh paines, I take to be ſignified herein, by alluſion unto that [l] other fire kept continually burning for the conſuming of dead carcaſſes, and the filth brought out of *Jeruſalem*. For *Gehenna* was reputed a contemptible place without the Citie, in the which they burnt, by means of a fire continually preſerved there, the carcaſſes, filth, and garbidge of the Citie. The [m] *Kabbaliſts* treating of *Gehenna* in this metaphoricall ſenſe, as it is applyed to the pains of hell, do diſtinguiſh of it, ſaying; That there is *Gehenna ſuperior*, & *inferior*: by the firſt they underſtand *bodily torments inflicted upon the bodies of ſinners in this world:* By the ſecond they underſtand the *paines of the ſoule in the world to come.* [n] They ſay likewiſe that there are *Septem Gehennæ manſiones, Seven degrees or manſion places in Gehenna.* 1 *Infernus.* 2 *Perditio.* 3 *Profundum.* 4 *Taciturnitas.* 5 *Vmbra mortis.* 6 *Terra inferior.* 7 *Terra ſitiens.* Of theſe *ſeven receptacles*, he that will miſ-ſpend his time may reade according to the quotation.

It is much controverſed among Expoſitors, whether the children in this ſacrifice were *burnt in the fire*, or only *initiated and conſecrated to Moloch, paſſing in the middeſt of two fires in ſigne of their conſecration?* It is probable, that both were in uſe. *Firſt*, the Scrip-

[l] *D. Kimchi. Pſal.* 27.13.

[m] *Capnio de Kabala*, p. 644.

[n] *P. Galatinus lib.* 12. *cap.* 6.

ture ſpeaketh of both. *Secondly*, the *Hebrew Doctors* ſhew the manner of both. That they were *Burnt*, *Ialkut* expreſly teacheth, and with him [o] others accord, ſaying, *That Molech is the name of an image, and the wiſe men of bleſſed memory interpret Molech to bee an univerſall name, denoting any whom they made to rule over them; and it is agreed upon, that this is the abomination of the ſons of Ammon, and this phraſe to cauſe to paſſe thorow, is as much as to burne.* Others ſay, *This Idols name was Molech, and* [p] *this was his worſhip: That he (namely the Father) delivered his Sonne unto the Prieſts, and they made two great fires; and they made his Sonne paſſe on his feet betweene both theſe fires.*

Notwithſtanding, we muſt not think that there were no other oblations unto *Molech* beſides ſacrificing of children: For what uſe then ſerved thoſe other ſix Chappels? No, I take this oblation of children, not to have beene forced on them by any ſuperſtitious law, or tradition, binding them thereunto; but to have beene reputed a work more meritorious, becauſe it was meerely voluntary. This I note, becauſe otherwiſe there were an apparant difference betweene *Baal* and *Molech*. For the *Baalites* offered unto their fancied Deity a bullock in that contention betweene them and *Eliah*, 1 *Kings* 18. Bullocks, and Calves, and Lambes, were their ordinary ſacrifices, the ſacrificing of their children *extraordinary*. Yet their ordinary ſacrifices, were not alwayes altogether void of mans blood, but ſometimes the *Prieſts* would lance and cut their own fleſh which cuſtome, whence it had its originall, I finde not: only we find the like to have beene practiſed by the *Heatheniſh Prieſts* in their ſacrifices to *Bellona*: [q] *Tertullian* touch-

[o] *Aben Eſra. Lev.*18.21.

[p] *Rabbi Solomon Lev.*18.21

[q] *Tert. Apol.c.*9.

eth it; but [r] *Lactantius* treating of *Bellona* and her *Prieſts*, ſpeaketh more cleerely, ſaying, *they ſacrificed not with any other mans blood, but with their own, their ſhoulders being lanced, and with both hands brandiſhing naked ſwords, they ran and leaped up and downe like mad men.* Who would not take theſe *Bellonites* to be the very *Baalites* ſpoken of, 1 *Kings* 18. *They leapt upon the Altar which was made ——and cut themſelves as their manner was, with knives and lancers, till the blood guſhed out upon them.*

r Lactan.p.40.

That the opinion of pleaſing *God* by ſacrificing their children ſprang from *Abrahams* offering of *Iſaak* ſeemeth very probable, and is intimated by *R. Solomon*, who bringeth in *God* ſpeaking concerning *Molech* after this manner: *I never commanded that they ſhould offer up their ſonnes for an oblation, and I never ſpake it unto any of my Prophets,* [ſ] *and when I ſpake to Abraham to ſacrifice his ſonne, it entred not into my heart that he ſhould ſacrifice him, but to make knowne his righteouſneſſe.* Yea, [t] *Porphyry* treating of *Saturne*, (who ſeemeth to have beene this very *Molech*) ſaith that the *Phœnicians* called him *Iſrael*, and that he had by *Anobreth* one only ſonne called *Ieud* in the *Phœnician* language, (no doubt from the *Hebrew Iechid*, ſignifying an *only begotten*, and applyed to *Iſaak*, *Gen.*22.2.) which he offered upon an altar purpoſely prepared. Who ſeeth not the hiſtory of *Abraham* and *Sarah* under the names of *Iſrael* and *Anobreth*? and the immolation of *Iſaak* under the name of *Jeud*? and the originall of this Son-ſacrificing divinity, to have beene the unwarrantable imitation of *Abraham*?

ſ Solomon. Iar. Ier.7.31.

t Euſeb.præpar. Euang.l.1.c.7. p.17.

But what! was the *Sunne* worſhipped *Idolatrouſly*, no otherwiſe? Yes, except I am deceived, we finde another manner of worſhip deſcribed by *Amos*, *chap.*

5.26. *But ye have borne the Tabernacle of your Moloch,* and *Chiun* your images, the *ſtarre of your God* which ye made to your ſelves. This tranſlation I preferre before others. Firſt, becauſe the * *Hebrew* word ſignifieth a *Tabernacle.* Secondly, it is rendred the tabernacle of *Moloch*, not *Siccuth* your King, " by the *ſeventy.* Thirdly, it is ſo repeated by *Saint Stephen, Act.* 7.43. *yee tooke up the Tabernacle of Moloch*, and the *ſtarre of your God Remphan*, figures which ye made to worſhip them.

* ונשאהם את סכות מלככם

" Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν ῥαιφὰν, τοὺς τύπους οὓς ἐποιήσατε ἑαυτοῖς.

Three things are to be inquired for the underſtanding of this parallell. *Firſt*, what the *bearing or taking up of this Tabernacle is. Secondly*, what Idoll was pointed out by theſe names of *Chiun* and *Remphan. Thirdly*, what is meant by the *ſtar of this God.*

The taking up of this Tabernacle denoteth their worſhip which they exhibited unto their Idoll, by carrying him up and down in *Tabernacles* & *Pageants*, after a ſolemn manner of proceſſion; by the *Romans* this ſolemnity was termed *Pompa*; and the tent or *Pageant* in which the Idol was carried, *Thenſa*, according to that; *Thenſa deorum vehiculum.* This kind of Idolatry may ſeeme to have had its originall among the *Heathens* from an unwarrantable imitation of *Moſes's Tabernacle*, which was nothing elſe but a [u] *Portable Temple*, to be carried frō place to place, as need required. For it cannot be denied, but that many ſuperſtitions were derived unto the *Heathens* frō the true worſhip of *God*, which he himſelfe had preſcribed unto his people. Thus as *God* had his *Tabernacle, Prieſts, Altars* and *Sacrifices*, ſo the *Devill* had his *Tabernacles, Prieſts, Altars*, & *Sacrifices*. As *God* had his *fire ever burning upon the Altar*, So had the *devill* his *fire preſerved burning by thoſe veſtall Votaries.* As *God* had his *propitiatory or* Mercy

[u] οὐδὲν ναοῦ μεταφερομένου διέφερεν. *Ioſeph. Antiq.*

Lev. 6.3.

Mercy ſeat: ſo had the *devill* his *Sacros tripodas*, his *Oracles* from which he would ſpeak unto them that ſerved him. This ſolemne proceſſion was performed by the *Romans* in the honour of the [*] *Sun:* It was performed by the *Iſraelites* in honour of their *Moloch* who formerly was interpreted the *Sun*. To adde unto the pompe and ſtate of this ſolemnity, both the *Romans*, and the *Iſraelites* cauſed *great horſes* and *chariots* to be led up and downe. [x] *Horſes* were conſecrated to the *Sunne* by the *Romans*, and their *Cirque-place* was ſometimes called τὸ ἱππικὸν, and ἱπποδρόμιον, an *Horſerace*. And that *chariots* were commonly uſed in thoſe pompous ſhewes is [y] evident. Concerning the people of *Iudah*, doth not the like practice plainly appeare? 2 *Kings* 23. *Ioſiah* did put downe the *Horſes* given to the *Sun*, and the *chariots of the Sun*. This kinde of Idolatrous worſhipping the *Sun* ſeemeth to have had its beginning frō the *Perſians*; who alſo accounted *Horſes* holy to the *Sun*,[z] and the *Perſian King* when he would ſhew himſelfe in great ſtate, cauſed an exceeding great *Horſe* to be led up and down, the which was called *Equus ſolis*.

The ſecond inquiry is, what *Idoll* was meant by *Chiun* and *Remphan*, otherwiſe in ancient copies called *Repham*. Not to trouble the Reader with the various interpretations of Expoſitors, much leſſe with the bold adventures of others in correcting the text: by *Chiun* we are to underſtand *Hercules*, who in the *Egyptian* language was called *Chon:* by *Repham* we are to underſtand the ſame *Hercules*, for רפאים *Rephaim*, in the holy tongue ſignifieth *Giants*. By *Hercules* we may underſtand the Planet of the *Sun:* there are *Etymologiſts* which derive *Hercules* his name from the *Hebrew* האיר בל *Hiercol*, *Illuminavit omnia:* the *Greeke* *Etymology*,

[*] *Solis honore novi grati ſpectacula Circi, Antiqui dixere patres.* Corrip. Afric. l. 1. num. 17. vid. Dempſt.

[x] *Alex. ab Alex. lib.3. cap. 12.*

[y] —*Hic illius arma, Hic currus fuit.* Virgil. Æneid. 1.

[z] *Cœl. Rhodigin. antiq. l.8. c.*

[a] *Etymology*, holds correſpondency with the *Hebrew*, and both ſignifie that univerſall light which floweth from the *Sun* as water from a fountaine. Adde hereunto, that [b] *Porphyrie* interpreteth *Hercules his twelve labours*, ſo often mentioned by the *Poets* , to be nothing elſe but the *twelve ſignes of the Zodiak*, thorow which the *Sun* paſſeth yearly. But ſome may queſtion whether the name of *Hercules* was ever knowne to the *Iewes*? It is probable the name was, for *Hercules* was the *god* of the *Tyrians*, from whom the *Iewes* learned much *Idolatry*, as being their neare neighbours: Yea it is apparant that in the time of the *Maccabees* the name was commonly knowne unto them: for *Iaſon* the *High Prieſt* ſent three hundred drachmes of ſilver to the ſacrifice of *Hercules*, 2 *Macchabees* 4.19.

Thirdly, it followeth that we ſhould inquire what this *ſtarre of Remphan* was; It is probably [c] thought that it was a certaine *ſtarre painted in the forehead of Molech*: Neither was it unuſuall for the *Heathen* people to paint their *Idols* with ſuch *Symbolica additamenta*. [d] *Iulius Cæſar* his Image had a *ſtar* depicted on the *crowne of his head*.

The *Sunne* was alſo worſhipped by the houſe of *Iuda*, under the name *Tamuz*; for [e] *Tamuz*, ſaith *Hierome*, was *Adonis*, and [f] *Adonis* is generally interpreted the *Sun*, from the *Hebrew Adon*, ſignifying *Dominus*, the ſame as *Baal*, or *Moloch* formerly did, namely the *Lord* or *Prince* of the *Planets*. The moneth which we call *Iune*, was by the *Hebrewes* called *Tamuz*, and the entrance of the *Sunne* into the ſigne *Cancer*, was, in the *Iewes Aſtronomy*, termed *Tekupha Tamuz*, the *revolution* of *Tamuz*. Concerning *Adonis*, whom ſometimes ancient Authours call *Oſiris*, there are two things remarkable, ἀφανισμὸς, the *death or loſſe*

of

[a] *Heracles quid aliud eſt quam* ἥρας κλέος *(i.) aeris gloria; quæ porro alia eſt aeris niſi ſolis illuminatio? Macrob. Satur. lib.1. c.20.*

[b] *Euſeb. de præp. l.3. cap.4. p.71.*

[c] *Oecumenius, Act.7.43.*

[d] *Sueton. in Iul. c.88. It. Plin. hiſt. li. 2. cap.25. Horat. l.1. Od.12*

[e] *Hieron. comment.3. in Ezek.*

[f] *Pier. Hierogl. l.9. p.68.*

of Adonis: and εὕρησις, the *finding of him againe*. As there was great * lamentation at his *loſſe*, eſpecially amongſt the “ women: ſo was there great joy at his *finding*. By the death or *loſſe of Adonis*, we are to underſtand the departure of the *Sun*; by his *finding againe*, we are to underſtand his returne. Now he ſeemeth to depart twice in the yeare: Firſt, when he is in the *Tropick of Cancer*, in the fartheſt degree northward. Secondly, when he is in the *Tropick of Capricorne*, in the fartheſt degree ſouthward anſwerable unto theſe two departures which may be termed ἀφανισμοὶ, *diſparitions*, or *loſſes of the Sunne*, there are two returnes immediatly ſucceeding, which may be termed likewiſe εὑρέσεις, the *findings* or new appearings of the *Sun*. Hence we may note, that though the *Ægyptians* celebrated their *Adonia* in the moneth of *November*, when the *Sunne* began to be fartheſt *Southward*; and the houſe of *Iuda* theirs, in the moneth of *Iune*, when the *Sun* was fartheſt *Northward*; yet both were for the ſame reaſons, and in ſubſtance they agreed. And of this the *Proph. Ezekiel* is thought to have ſpoken, *Ezek.* 8.14. *There ſate women weeping for Tamuz.*

* --*Nunquamq; ſatis quæſitus Oſiris. Semper enim perdunt, ſemper & inveniunt. Lucan.*

“ *Plutarch. in Alcibiade.*

Theſe ſolemnities were chiefly obſerved, between the *Byblienſes* and the *Alexandrini*, [g] the manner was thus: When the *Biblienſes* ſolemnized the death or loſſe of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was incloſed in an *Ark of Bul-ruſhes*, therein they ſignified that *Adonis*, whom they lamented, was found againe: this Ark being after the performance of certaine rites and ceremonies committed to the Sea, forthwith it was carried by the ſtreame to *Byblus*, upon the receit whereof, the lamentation of the women was turned into

[g] *Procopius in Iſaiam ad c.* 18. *It. Cyrillus l.*2. *To.*2.*in* 1.*ſaiam.*

into joy. [h] Others ſay that this lamentation was performed over an Image in the night ſeaſon, and when they had ſufficiently lamented, a candle was brought into the roome (which ceremony might myſtically ſignifie the returne of the Sun) then the *Prieſt* with a ſoft voice muttered this forme of words: [i] *Truſt ye in God for out of pains ſalvation is come unto us.*[k] There are likewiſe of the *Iewes* that ſay their *Tamuz* was an Image whoſe eyes they filled with Lead, which Lead being molted by the meanes of fire under it, the Image it ſelfe ſeemed to weepe.

There [l] are that think the *Prophet* alludeth unto thoſe letters incloſed in thoſe fore-mentioned *bul-ruſh Arks*, *Iſa.* 18. 2, when he ſpeaketh of Embaſſadors ſent by the Sea even in *Veſſels of Reeds* upon the waters. But I rather approve the literall ſenſe, for by reaſons of the ſhelfes and dangerous rockes in the river *Nilus*, it was not unuſuall for men to ſaile in hulks and *veſſels made of a kinde of great bul-ruſh*, which by the *Ægyptians* was termed *Papyrus*, and theſe kind of ſhips [m] *Papyraceæ naves*.

CHAP. III.

Of Baal-Peor, Baal-Tſephon, Baal-zebub, Baal-Berith, Bel, and the Dragon.

WHom the *Hebrewes* called *Baal*, the *Babylonians* called *Bel*, and although the *Planet of the Sunne* only at firſt might be worſhipped under that name, yet at laſt it became a common name to many other Idols, according to that, *There are many gods*, many *Baalims or Lords*, 1 *Cor.* 8. 5. As

X the

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[h] *Iulius Maternus Firmicus. l. de errore profan. Religion.*

[i] Θαῤῥεῖτε τῷ θεῷ, ἔςι γὰρ ἡμῖν ἐκ πόνων σωτηρία. *Firmicus ibid.*

[k] היו עושים צלם ום מלאים עיניו עופרת והיו עושים אש מתחתיו *R. Dav. Kimchim radic.*

[l] *Precop. in Iſai.* 18.

[m] *Plin. Hiſt. lib. 6. cap.* 22.

the ſame *Idol Iupiter* had different names, and different Rites of worſhip, occaſioned ſometimes from the different places, as *Iupiter Olympius*, from the hill *Olympus*, *Iupiter Capitolinus*, from the *Capitoll hill*; *Iupiter Latialis*, from that part of *Italy* which is called *Latium* Sometimes from the different benefits which he was ſuppoſed to beſtow on men, as *Iupiter Pluvius*, becauſe he gave *raine*, *Iupiter Lucetius*, *becauſe* he gave *light*; *Iupiter altitonans*, from *thundring*: So *Baal* had his diſtinctive titles, and different rites of worſhip, ſometimes occaſioned by the place, as *Baal-Peor*, *Numb.* 25. 3. ſometimes from the benefit obtained, as *Baal Tſephon*, *Exod.* 14. 1. and *Baal-Zebub*, 2 *Kings* 1. 2. ſometimes for ſome other reaſon, as *Baal-Berith*, *Iudg.* 8. 33.

Baal-Peor, is thought to be that [a] *Priapus*, that obſcene *Idoll*, ſo famous in prophane Authors. He was called *Peor*, from the hill *Peor*, mentioned, *Numb.* 23. 28. as likewiſe his Temple wherein he was worſhipped, ſtanding upon the ſame hill, was called *Beth-Peor*, *Deut.* 3. 29. He was worſhipped by the *Moabites* and *Midianites*: the *Idoll Chemoſh*, *Ier.* 48. 7. is thought to be the [b] ſame, and I take it to be applyed to *Baal-Peor*, by way of contempt, as if one ſhould ſay, their *blinde god*, according to that in the Pſalme, *They have eyes and ſee not.* For the firſt letter [c] *Caph*, ſignifieth *quaſi*; and מוש *Muſch*, *palpare*, to *groape* or *feele about in manner of blinde men.*

Baal-Tſephon is thought by the [d] *Hebrewes*, to have beene an *Idoll made* by the *Egyptian Magicians*, and placed in the wilderneſſe, to obſerve and ſtop the *Iſraelites* in their departure from *Ægypt*, whence it was termed צפן *Tſephon*, from צפה *Tſapha*, ſignifying to *watch*, and obſerve in manner of a *watchman*: we

becauſe

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[a] Hieronym. ad Hoſc. 9. Idem prodidit Iſidor. Orig. l. 8.

[b] Hieron. in Iſai. l. 5. c. 15.

[c] Philo Iud. lib. 2. Allegoria. p. 79

[d] P. Fag. Exod. 14. 1.

may call him *Baal ſpeculator*, as among the *Romans*, becauſe *Iupiter* ſtaied the *Romans* when they were flying, he was called [e] *Iupiter ſtator*.

Baal-Zebub, ſoundeth as much as the *Lord of the flies*, or a [f] *Maſter flie*, which hath power and authority over the reſt, in which reſpect the *Prince of the Devils* in the *Goſpell* is termed *Beel Zebub*, זבוב Zebub ſignifieth a *flie*. [g] This *Idoll* was worſhipped by the *Cyrenians*, but principally by the *Ekronites*, becauſe whenſoever they ſacrificed unto him, the ſwarmes of flies, which at that time moleſted the countrey, died. But it is certaine, that this was not the alone reaſon, for they were wont to repaire to him, as to an *Oracle*, 2 *Kings* 1.2. we may call him *Iupiter muſcarius*, or *Hercules muſcarius*, [h] for the inhabitants of the Citie *Elis*, ſacrificed to *Iupiter* under the name ἀπομύιος, (i.) *A driver away of flies*; and the *Romans* to *Hercules*, under the ſame name. Some *Greek Copies* in the *Goſpell* reade Βεελζεβȣλ, *Beelzebul*, which change is interpreted to be, for to ſhew the greater contempt of the *Idoll*, as if they ſhould ſay, *Jupiter ſtercoreus*, זבל *Zebel* ſignifieth *ſtercus*, and *Beel* or *Baal* ſignifieth *Dominus*.

Baal-Berith was the *Idoll* of the *Shechemites*, of his Temple we read, *Judges* 9.4. ברית *Berith* ſignifieth a *covenant*, ſo that *Baal-Berith* may be tranſlated *Iupiter fœderatus*, (i) [i] *The God unto whom they bound themſelves by covenant*. Concerning *Bel* and the *Dragon*, little is ſpoken, beſides what we read in that of the *Apocrypha*, where the hiſtory is deſcribed.

[e] *Roſin. li.2. antiq.Rom.cap* 5.

[f] Ζητήσȣσι μῦιαν Θεὸν Ακκαρῶν. *Gregor.Nazianz. orat.*2.*contr.Iulian.p.*102.

[g] *Plin.l.* 10. *c.* 28.

[h] *Clemen.Alexand.in protrep.*

[i] Εθηκαν ἑαυτοῖς τῷ Βάαλ διαθήκην, τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεὸν. *Septuaginta interp. Iud.*8.33.

CHAP. IV.

Of Dagon.

THe [a] *Hebrew Doctors* ſay, that this Idoll *Dagon was made from the navill downeward in forme of a fiſh, but from the navill upward, in forme of a man.* This they collect from the 1 *Sam.* 5.4. *The two palmes of his hands were cut off upon the threſhold.* And furthermore they ſay, the Idol *Dagon* had his name from the *Hebrew* דג *Dag*, ſignifying in the holy language, a *fiſh*, according to which deſcription we may Engliſh him the *Philiſtims Neptune* or * *Triton.* Others derive the name from דגן *Dagan*, ſignifying *corne*, and they [b] ſay, that he firſt invented the uſe of the *Plough* and *corne*, whence they tranſlate him *Iupiter aratrius.* In this reſpect we call him the *Philiſtims Saturne*, becauſe antiquity makes [c] *Saturne* the *firſt inventer of husbandry*, and therefore paints him with an *hook* or *ſithe in his hand*, as being the fitteſt *Hieroglyphick* for *husbandrie.* Both opinions have their Authors, and no ſufficient proofe hath beene produced to overthrow either. [d] Yea there are not wanting among the *Iewes* themſelves, that ſay this Image of *Dagon was made in the forme of a man.* Notwithſtanding *Scaliger* his conjecture is not improbable, that thoſe who interpret *Dagon*, *Iupiter aratrius*, or Ἀγροτὴς, might miſtake and reade שדי *Shadai* ſignifying *Ager*, A *field*, for שַׁדַּי *Schaddai* being the very name of *God*, ſignifying *Omnipotens*, *Almighty.*

[a] R. Da. 1 Sa. 5.

* *Triton non abſimilem habuiſſe figuram fingitur: Frons hominem præfert, in piſcem deſinit alvo* Pier. Hierog. lib. 31. p. 28.

[b] *Philo Byblius apud Euſeb. de præpar.* lib. 1. c. 7.

[c] *Pier. Hierogly.* l. 32. p. 228. Id. l. 56.

[d] *R. Levi.* 1 *Sam.* 5.

CHAP. V.

Of the molten Calfe.

THe Hiſtory of the *molten Calfe* is at large ſet downe, *Exodus* 32. where we reade, that by reaſon of *Moſes* his long abſence, the people deſired of *Aaron*, *Gods* to bee made, whereupon *Aaron* made for them the *molten Calfe*. The reaſon why they worſhipped *God* rather in the ſimilitude of a *Calfe*, than of any other creature, is generally by Expoſitors conceived to bee from the corruptions learned among the *Ægyptians*, who worſhipped their Idoll [a] *Apis*, otherwiſe called [b] *Serapis*, in a living *Oxe*, and likewiſe in an Image made in the forme and ſimilitude of an *Oxe*, with a buſhell on his head. This *Oxe* was remarkable for certaine notes and markes, whereby it was differenced from all others. It was *black bodied*, it had a *white forehead*, a *white ſpot behinde*, and a *knot* under his tongue; for the more curious faſhioning and poliſhing of theſe marks in the molten Calfe, *Aaron* may ſeeme to have made uſe of his [c] *graving toole*. [d] The *Ægyptians* repaired unto this *Oxe* for the reſolution of matters doubtfull, as to an *Oracle*, and the manner of conſulting with him was thus. The partie that repaired unto him tendred a bottle of hay or graſſe, which if he received, then it betokened a good and happy event; if otherwiſe he refuſed it, then it did portend ſome evill to come. *Thus they turned their glorie into an Oxe that eateth graſſe*, *Pſalme* 106. 20. The *Hebrew* word in the *Pſalme*, tranſlated an *Oxe*, is [e] *ſhor*, which I note, because in my opinion, it giveth light to one of

[a] *Plin. Nat. hiſt. l.8. c.46. Herod. l.2. Solin. c.35. aut aliorum diſtinctione 45.*

[b] *Alex. Genial. dier. l.6. cap. 2.*

[c] בחרט *Stilo ſculptorio.*

[d] *Plin. Hiſt. li.8. c.46. It. Alex. Genial. dier. l.6. c.2.*

[e] שור

of the names by which this *Idoll* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word [f] *Ap*, ſignifying a *face:* ſometimes *Serapis quaſi Sher-apis*, which is nothing elſe but *Bovis caput*, an *Oxe head*, the very name uſed by the [g] *Fathers*, to expreſſe this *Idolatry*. It is commonly knowne that this *Idolatry* was derived to *Iſrael* from the *Ægyptians*, but whence the *Ægyptians* firſt learned it, few have taught: They do not conjecture amiſſe, who interpret the firſt inſtitution hereof to have beene in the memory of *Ioſeph*, who by his providence releeved both *Ægypt* and other neighbour countries in the ſeven yeares of famine. Beſides the teſtimony of no ſlight [h] Authors, there are ſtrong inducements to perſwade it. *Firſt*, both the yeares of plenty and famine were foreſignified by the apparition of *Oxen*. *Secondly*, what fitter embleme, (if it had not afterward proved an Idoll) to continue the remembrance of a *Ioſeph*, (by whoſe alone care and induſtry, corne and victuall was provided in an extreame famine,) than an *Oxe*, the true and lively hieroglyphick of an induſtrious husbandman? *Thirdly*, in this *Suidas* agreeth with others, that *this Oxe was pourtrayed with a buſhell on his head*, though others do more clearly expreſſe the reaſon of this portraiture, namely, becauſe of the great quantity of cornes meaſured out by *Ioſeph* in that extreme dearth. Concerning the ſinne of the *Iſraelites* in making this *Calfe* or *Oxe*, the moderne *Jewes* doe transferre the fault upon certaine *proſelyte Ægyptians* who came forth with them, and they ſay, that when *Aaron* caſt their jewels into the fire, theſe *Ægyptians*, contrary to his expectation, by their art *Magick* produced a calfe, to which purpoſe they urge *Aarons* own words, *Exod.* 32.34. I did caſt the gold into the fire, and *thereof came this Calfe*; as if his art or will went not with the making thereof, but *of it ſelfe it made it ſelfe.* But this anſwer of his ſheweth rather, how vaine the wit of man is in the excuſe of ſinne; and as his ingraving inſtrument writes down *Aarons* ſinne: ſo the confeſſion of other more ingenuous *Iewes*, proclaimes the Iſraelites, ſaying, that [i] *no puniſhment befalleth thee Iſrael, in which there is not an ounce of this calfe.* I conclude this with the analogy betweene the *Egyptian Apis*, and the *molten Calfe*: and this conſiſted in three things. *Firſt*, as there were ſome *ſpeciall marks in the Egyptian Oxe*: ſo is it probable that *Aaron* with his ingraving toole, made the like. *Secondly*, as the *Egyptians* in honour of their *Oxe* [k] celebrated a *ſolemne feaſt*, with much ſinging and mirth: ſo the *Iſraelites* proclaimed a feaſt in honour of their *Calfe*: *The people ſate downe to eat, and drinke, and roſe up to play. Thirdly*, as the *Egyptians Oxe* was at laſt drowned in the river: ſo *Moſes* burnt the *molten Calfe*, and beat it to powder, and caſt it upon the face of the water, *Exod.* 32.20. *Deut.* 9.21. *Jeroboam* afterward, though upon other inducements, committed the ſame ſinne, he thought in his heart, that if the people did go up to *Ieruſalem*, and do ſacrifice in the *houſe of the Lord*, they would revolt from him, and returne to the *King of Iudah*: whereupon he ſet up *two calves of gold*, the one in *Bethel*, the other in *Dan*; ſaying unto the people, It is too much for you to go up to *Ieruſalem*, 1 *Kings* 12.28.

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[f] *Vultus, facies* אף

[g] *Cyprian. de bono patient.p.* 318.*vid. etiam Auguſt.p.*73. *It. Tertul.adv. Iud. cap.*1.

[h] *Suidas in* Ζαραπις. *Ruffinus lib.*2. *hiſt.Eccleſ.cap.* 23.*Pier.Hierog. lib.*3.*p.*25.

Chap.

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[i] אין לך ישר אל
פור ענות שאין
בה אנקיא מעון
העגל
Moſes Gerund.
vid. Munſter.
Exod. 32.

[k] *Suidas in voce* ἄπιδες.

CHAP. VI.

Of Aſtaroth, Ammonia, Iuno, the Queene of Heaven, Diana of the Epheſians.

AS the *Sunne* was worſhipped under many names: So likewiſe the *Moone*. *Aſtaroth* was the *Idoll* chiefly of the *Zidonians*, 1 *Kings* 11.5. 2 *Kings* 23.13. ſhe had her *Temple* called the houſe of *Aſtaroth*, in which the *Philiſtims* hanged up *Sauls* [a] armour after his death, 1 *Sam.* 31.10. That the *Moone* was worſhipped under this name needs not [b] proofe: only [c] ſome ſay that *Aſtarte* was *Iuno*: and why may we not ſay that *Iuno* was often uſed to expreſſe the *Moone*? [d] Both the *Moone* and *Iuno* are often called by the name of *Vrania*. And as the *Moone* in reſpect of her light is called *Vrania*; ſo in regard of the leſſer lights in the heaven, ſhe is called *Aſtroarch*, that is, the [e] *Queene of the Planets*; or as *Horace* ſpeaketh of the *Moone*, *Siderum Regina*, the *Queene of the Starres*; or laſtly, as *Virgil* ſpeaketh of *Iuno*; *Divum incedo regina*, the *Queene of the gods*. It ſeemeth very probable, that this is that *Queene of Heaven*, of which the *Prophet* ſpeaketh, *Ier.* 7.18 *Ier.* 44.17. Againe, unto whom may we imagine thoſe ancient Heathens to have performed that ſolemne worſhip, which they did on the *Calends*, or firſt day of every moneth (was it not to the *Moone*?) And yet notwithſtanding it is aſcribed to *Iuno*, [f] whence ſhe is called *Iuno Calendaris*. Laſtly, as *Iupiter* [g] *Ammon* was no other

[a] *Horum Anathematum oblationem primò didicerunt ab Iſraelitis. Num.* 7. 1 *Sam.* 21.

[b] Ἀστάρτην δ' ἐγὼ δοκέω σεληναίαν ἔμμεναι. *Aſtarten lunam eſſe opinor. Lucian. de dea Syria.*

[c] *Auguſt. ſuper Iudic. quæſt.* 16.

[d] *Aſtarte Vrania idem omnino valet apud Phœnicas, quod Iuno Lucina apud Latinos. Deducitur Vrania ab Hebræo* ארך *Nun in fine adjecto aut per ſe ſolum, aut cum Iod, quod paſſim fit à Syris, quaſi* אורן *vel* אורני *in fœminino verò* אורניא *(i.) Lucidus & Lucida, aut Lucinus & Lucina. Et hinc Græci ſuum* οὐρανὸν *mutuati ſunt.*

[e] Ἀστροάρχα *dicitur,* παρὰ τὴν τῶν ἄστρων ἀρχὴν, *ab imperio quod in aſtra exercet. vid. Herodian. lib.* 5.

[f] *Macrob. Sat. lib.* 1. *c.* 15.

[g] *Macrob. Sat. lib.* 1. *c.* 21.

Sure

than the *Sunne*, and worſhipped in forme of a *Ram*: ſo for ought I ſee, the *Moone* might be called *Iuno* [h] *Ammonia* and worſhipped in the forme of a *ſheepe*. Sure I am, that the *Hebrew Doctors* deſcribe the images of [i] *Aſtaroth*, to have beene made in the *forme of ſheepe*, and the word *Aſtaroth*, in the originall ſignifieth a *flock of ſheepe*, and the *Moone* might as well be called *Ammonia*, as the *Sunne Ammon*, both being ſo called from their *heat*, which in the holy tongue is called [k] *Hammah*, and from thence likewiſe thoſe Images (of which we reade *Levit*. 26. 30. *Iſay* 17. 8. *Iſay* 27. 9.) are called [l] *Hammanim*, becauſe they were certaine Idols placed upon the houſe top, and ſo alwayes expoſed to the *Sunne*. Furthermore, as *Jupiter* [m] *Ammon* was painted with *hornes*, ſo likewiſe was the [n] *Moone*: why they ſhould be thus painted, many reaſons might be produced, but chiefly three, the *firſt* peculiar to the *Sun*, the other common both to *Sunne* and *Moone*, *firſt*, the *Sunne* was painted with *Rammes hornes*, becauſe with the Aſtronomers the ſigne *Aries* in the *Zodiake* is the [o] beginning of the yeare. *Secondly*, becauſe as the ſtrength of *horned beaſts* conſiſt in their *hornes*: ſo the vertue and influence of the *Sun* and *Moone*, is derived into ſublunary creatures by their *beames*. *Thirdly*, becauſe the light of the *Sunne* and *Moone*, makes the reflection *cornute* or *horne like*. When *Moſes* came downe from *God*, *Aaron* and the people ſaw that his face *ſhined*, *Exod*.34. the *Latine* reads it, *Facies ejus erat cornuta*: and hence it is that *Moſes* is painted with *hornes*, which ſome of the Rabbines have interpreted [p] *horns of magnificence*. The errour grew from the doubtfull ſignification of the *Hebrew* word ſignifying *ſplendor* or *brightneſſe*, and alſo *hornes*.

[h] *Cæl. Rhodig. l.*18.*c.*38.

[i] *D. Kimchi.* 1 *Sam.*31.10. *It. Iud.*2.13.

[k] המה *Calor, Sol.*

[l] *R. Solomon in Levit.*26.30.

[m] —*ſtat corniger illis Iupiter. Lucan.l.*9.*verſ.*514.

[n] *Sydcrum regina bicornis, audi Luna puellas. Horat. car.ſæcular.*

[o] *Pier. hierogl. l.*10.

[p] קרני ההוך *cornua magnificentiæ. R. Solom. porro Hebraicum* קרן (*unde* Κέρας *& cornu emanarunt*) *ſignificat in morem cornuum ſplendorem radioſque emittere.*

[q] The *Moone* was alſo worſhipped under the name of *Diana*, who although ſhe were worſhipped thorowout all *Aſia*, yet ſhe was had in principall eſteeme among the *Epheſians*, whence aroſe that cry, *Great is Diana of the Epheſians*, *Acts* 19.28. Her greatneſſe among the *Epheſians* appeareth partly by her *Temple*, which in [r] one place *Plinie* ſaith was two hundred and twenty yeares building, but [ſ] elſewhere he ſaith foure hundred yeares: partly from the great gaine procured unto the Silverſmiths in making and ſelling *ſilver Temples of Diana*, *Acts* 19. 24. It is much diſputed what thoſe *ſilver Temples* were; ſome think them to bee *little houſen*, or *ſhrines* (ſuch as were for their ſmalneſſe portable) in forme repreſenting the *Temple of Diana*, and within having the image of *Diana* incloſed, and in this ſenſe ναΐδια is ſometimes uſed, to ſignifie *cloſets* or *ſhrines wherein Images were kept*: others think certaine coines or pieces of money to be called by the name of *Diana's Temple*, from the ſimilitude of *Diana's Temple*, engraven or ſtamped upon thoſe coines: as in *England* we call ſome pieces of gold the *George*; others the *Angell*, others the *Thiſtle*, from the impreſſion which they beare. The like cuſtome of naming coines from their Sculpture or impreſſion was not unuſuall among the [t] ancients, neither were ſuch coines unuſuall on which the *Temple of Diana* was engraven, and theſe capitall letters added, *DIAN. EPHE.* *Theodorus Beza* in his major annotations upon the *Acts*, reporteth that he hath ſeene two of theſe himſelfe.

We reade of another kind of idolatrous worſhip towards the *Moone*, to have beene, [u] that men ſacrificed to her in womans apparell, and women in mens apparell, becauſe they thought the *Moone* to be both

male

[q] *Macrob. Saturnal. l. 1. c. 15.*

[r] *Plin. l. 36. 14.*

[ſ] *Plin. l. 16. 40.*

[t] *Simili prorſus ratione Athenienſium nummos quoſdam, boves: eorundem Athenienſium alios quoſdam* Κόρας, *(i.) puellas: alios Corinthiorum* πώλους, *pullos: alio Peloponneſiorum,* χελώνας, *teſtudines: alios Romanorum naves vocabant.*

[u] *Macrob. Saturn. l. 3. c. 8. Non absimilem idololatriam in cultu Veneris prodidit Iulius Firmicus de errore profan. religion. cap. 4.*

male and *female*, whence the *Moone* is called by old Authors as well *Lunus* as *Luna* : And *Venus*, whom *Philocorus* affirmes to be the *Moone*, is termed *Deus Venus*, as well as *Dea Venus*. [x] Some have thought that God had reſpect unto this kinde of *Idolatry*, *Deut*.22.5. where men are forbidden to weare womens apparell, *& è contrà*; but it is more generally and upon better grounds thought that the promiſcuous uſe of apparell (whereby the diſtinction of ſex is taken away) is there forbidden.

[x] *Maimonid. in more Nebechim. part.3.cap.38.*

CHAP. VII.

Of other gods mentioned in Scripture.

THE *Sunne* and *Moone*, which are the greater lights in the Heaven, I take to have beene the chiefeſt Idols worſhipped by the *Heathen* people. Notwithſtanding, their blinde devotion deified alſo the other *Planets*, and that numberleſſe number of *leſſer lights*, called in Scripture *Militia Cæli*, *The hoſt of Heaven*, whoſe ſeverall natures properties and influences, are not diſtinctly knowne. In like manner there is an *hoſt of Idols* mentioned in holy writ, of whom little or nothing is ſpoken to the purpoſe by Authors, more than their very names. Of this nature are thoſe *chambers of imagery*, wherein all formes of creeping things were pourtraied on the wals, *Ezek*. 8. It may be termed their *Pantheon*.

In thoſe colonies which the *King* of *Aſhur* tranſplanted into *Samaria*, every one worſhipped the *god of his own nation*. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Aſhima*, the *Avims* made *Nibhaz* and *Tar-*

tak; the *Shepharvims* burnt their children in the fire to *Adram-melech* and *Anammelech* the *gods of Shepharvaim*, 2 *Kings* 17.30,31. [a] The *Hebrew Doctors* ſay that *Succoth Benoth* was the picture of an *Hen with her Chicken*: *Nergal* they interpret *Gallum Sylveſtrem*; *Aſima a Goat*; *Nib-haz a dog*; *Tartak an Aſſe*; *Adrammelech a Mule*; *Anammelech an Horſe*: that ſuch bruit beaſts ſhould be worſhipped as *gods* may ſeeme ridiculous; but the like to have beene practiſed among the *Heathens*, profane Authors abundantly teſtifie. The [b] *Cock* was worſhipped as *a God* among the *Syrians*; [c] A *Goat* by the *Mendeſii*; [d] A *Dog* by others: yea they have adopted into the number of their *gods*, [e] *Oxen, Lions, Eagles, Wolves, Crocodiles, Cats, Rats, &c.* Nay they have digged their *gods* out of their gardens, [f] *Garlicke, Leekes, Onions, &c.* To theſe may bee added *Niſroch* which was the *god* of the *Aſſyrians*, and as it ſeemeth had his *Temple* at *Ninive*, 2 *Kings* 19. *ult.* and *Eſay* 37. *ult.* *Secondly*, רמון *Rimmon*, the word ſignifieth a *Pomegranet*. Concerning this Idoll it is much controverſed, whether *Naaman* ſinned not in ſaying, *The Lord bee mercifull unto thy ſervant, that when my Maſter goeth into the houſe of Rimmon, &c.* 2 *Kings* 5.18. Read the words in the *Præter tenſe*: When my *Maſter went* into the houſe of *Rimmon*, the ſenſe appeares to be a pardon craved for ſinnes paſt, not afterward to be committed. The ſame word בבוא *Bebho, in going*, is put to expreſſe the *time paſt*, in the titles of the Pſalmes 52. and *Pſalme* 54. *Thirdly, Nebo*, otherwiſe called *Nabo*, an Idoll of the *Aſſyrians*, *Ier.* 48. 1. He had his name from *prophecie*, נביא *Nabhi* ſignifying a *Prophet*, he ſeemeth not much to differ from Ζεὺς βελαῖος, or Ζεὺς μηλιέτης, ſo often mentioned in *Homer*. [g] *Diodorus Siculus* maketh them both one, and we may render *Nebo*,

[a] *R. Iarchi.* 2 *King.* 17. *R. David. non diſſentit.*

[b] *Luciam. l.* 16. *de Syr. Dea.*

[c] *Herodotus in Euterp.*

[d] *Cic. de legib. l.* 1. *vid. Tiraquel. in Alex. ab Alex. lib.* 6. *It. Diodor. Sicul. l.* 1. 18

[e] *Alex. Neopol. l.* 6. *c.* 26.

[f] *Portum & cepe, nefas violare & frangere morſu. O ſanctas gentes quibus hæc naſcuntur in hortis Numina. Iuvenal. ſatyr.* 15.

[g] *Diodor. Sicul. l.* 5, 27.

the *Aſſyrians Ammon*, or *Iupiter Vaticinus*, the *god of their Oracles*.

CHAP. VIII.

The ſeverall manners of divine Revelation.

AS *Idolatry* originally ſprang from miſtaking of Scripture: ſo Witch-craft and Sorcery, (which holdeth neere affinity with *Idolatry*) ſeemeth to have had its firſt beginning from an imitation of *Gods Oracles*. *God ſpake in divers manners*, *Heb*. 1. 1. *By dreames, by Urim, by Prophets*, 1 *Sam*. 28. 6, 7. when the Lord would by none of theſe anſwer *King Saul*, then he ſought to a *Witch*. To theſe might be added *Gods* ſpeaking from betweene the *Cherubims*, his anſwering by *Viſions*, *Angels* and *voices*: but the chiefe manners of revealing himſelfe, obſerved by the *Hebrew* Writers, are foure, which they terme [a] *foure degrees of Prophecy*, or *divine revelation*: ſomewhat therefore being ſpoken of theſe, I purpoſe to explaine the ſeverall ſorts of unlawfull divinations mentioned in Scripture.

The 1. *degree* was נבראה *Nebuah*, *Prophecie*. This was, whē *God* by certain *viſions & apparitions reveal his wil*.

The *ſecond*, was רוח הקדש *Ruach Hacodeſch*, *The inſpiration of the Holy Ghoſt*, whereby the partie was inabled *without viſions or apparitions*, to propheſie: ſome ſhewing the difference betweene theſe two, [b] adde that the *gift of prophecy* did caſt a man into a trance or extaſie, all his ſenſes being taken from him: but the *inſpiration of the holy Ghoſt* was without any ſuch extaſie, or abolition of the ſenſes, as appeareth in *Iob*, *David*, *Daniel*. Both theſe degrees, as likewiſe *Vrim* and *Thummim*, ceaſed in the *ſecond Temple*,

whence

[a] *P. Fagius in Exod*. 28.

[b] *D. Kimchi præfat. in Pſal*.

whence their ancient *Doctors* ſay, [c] that after the *latter Prophets, Haggai, Zachary* and *Malachy* were dead, the *Holy Ghoſt went up or departed from Iſrael* Howbeit they had the uſe of a *voice* or *eccho from Heaven*. In which ſpeech we are not to underſtand that the *Holy Ghoſt* wrought not at all upon the creatures, or that it wrought not then in the ſanctification of men as in former times, but that this *extraordinary enabling men to prophecie by the inſpiration of the Holy Ghoſt then ceaſed*; and in this ſenſe, the *Holy Ghoſt was ſaid to have departed from Iſrael*. Unto this common received opinion, that paſſage might have reference, *Acts* 19. *We have not ſo much as heard whether there hath beene an Holy Ghoſt or no*. That they did not doubt the diſtinction of perſons, appeareth cleare, if that be true which [d] ſome have noted, that the ancient *Iewes* before *Chriſt* were ſo catechiſed in that point, that they obſerved the *myſterie of the Trinity* in the name יהוה *Iehovah*, for though the name conſiſted of *four letters in number*, whence it was called τετραγράμματον, *Quadriliterum*, yet there were but *three ſorts of letters in the name*: י *Iod* ſignified the *Father*, who was the beginning of all things: ו *Vau*, is a conjunction copulative, and denoted the *third perſon in Trinity*, which proceedeth from the *Father* and the *Sonne*, ה *He* ſignified the *Sonne of God*. The *Rabbines* have a ſaying, that *God* made all things, *In litera* ה *He*. They may allude to this, that he made all things, by his word: he ſaid, Let there be thus, and thus, and it was ſo: but they may alſo allude to the *ſecond perſon in Trinity*. And furthermore they note that ה *He*, is doubled in this name, to demonſtrate both Natures of our bleſſed *Saviour*.

The *third degree*, was *Vrim* and *Thummim*. *Vrim*

ſignifieth

[c] *Talmud. in Sanhedrin.c.1.*

[d] *P.Fagius in Exod.28.*

ſignifieth light, and *Thummim* perfection. That they were two ornaments in the *High-Prieſts breſt-plate*, is generally agreed upon : but what manner of ornaments, or how they gave anſwer, is hard to reſolve. [e] Some think them to be the foure rowes of ſtones in the breſt-plate, the *ſplendor and brightneſſe* of which foreſhewed victory, and by the rule of contraries, we may gather, that the *darkneſſe of the ſtones* not ſhining preſaged evill. [f] Others ſay it was the name *Iehovah*, put in the doubling of the breſtplate, for that was double, *Exod.*28.16. [g] Others declare the manner of conſulting with *Vrim* and *Thummim* thus. *Firſt*, they ſay that only the *King*, or elſe the * *Father of the Conſiſtorie* had power to conſult, or to propoſe the matter unto the *Prieſt*, and the *Prieſt* only had power to reſolve. Secondly, that the matter propoſed muſt not be triviall, but of moment and great difficulty. Thirdly, that this holy writing, termed *Vrim* and *Thummim*, conſiſted of all the *Tribes names*, and likewiſe of the *Patriarkes*, *Abraham*, *Iſaac*, and *Iacob*; ſo that no letter of the *Alphabet* was wanting. The queſtion being propoſed, ſome ſay that the letters which gave the anſwer were בולטות (i.) *they did ariſe* and *eminently appeare above the others*. An example they take from the 2 *Sam.* 2. 1. When *David* asked the *Lord*, ſhall I go up into any of the Cities of *Iudah*? the *Lord* anſwered, עלה *Gnaleh, Goe up*. Here, ſay they, ע appeared out of the name of שמעון *Schimeon*, ל out of the name of לוי *Levi*, ה out of the name of יהודה *Iehudah*. Others ſay, that the letters which repreſented the *Oracle* were מצטרפות (i.) that they did after a ſtrange manner *joyn themſelves into perfect ſyllables* and intire words, and made the anſwer compleat. Many other opinions might be reckoned up,

but

[e] *Ioſeph. Antiq. l.*3.*c.*9.

[f] *R Solom. quemadmodum refert D. Kimchi in radic.*

[g] *Talmud. in Ionah cap.*6.*vid. P. Fagium in Exod.*28.

* *Abbeth din.*

h *R. David in radic.*

[h] but he ſpoke beſt, who ingenuouſly confeſſed that he knew not what *Vrim* and *Thummim* was.

The fourth degree was בת קול *Bath Kol, Filia vocis, the Daughter of a voice*, or an *Eccho*; by it, is meant a *voyce from Heaven, declaring the will of God*; it took place in the *ſecond Temple*, when the *three former degrees of prophecie ceaſed*: it gave teſtimony of our *Saviour*; Loe a *voice from Heaven*, ſaying, *This is my beloved Sonne in whom I am well pleaſed, Matth.* 3. 17. It was in truth the *prologue, preface*, or *type of that true voice of the Father*, that *eternall word which revealed his Fathers will unto mankinde.*

Theſe were the extraordinary meanes by which *God* revealed himſelfe to his people of old: ordinarily, he revealed himſelfe by his *written word.* Notwithſtanding the *Hebrewes* ſay, that the Law, even from the firſt time of its delivery unto *Moſes*, was twofold: the one *committed to writing*, which they call תורה שבכתב *Thora Schebictab*, the *written Law*: the other *delivered by tradition*, תורת בעל פה *Thora begnal pe*, it was alſo termed their *Kabbala*, from קבל *Kibbel*, ſignifying *Accipere, to receive or learne.* They ſay both were delivered by *God* unto *Moſes* in Mount *Sinai*; but this latter was delivered from *Moſes to Ioſhua, from Ioſhua to the Elders, from the Elders to the Prophets, from the Prophets to thoſe of the great Synagogue, and ſo ſucceſſively to after-ages, till at laſt it was digeſted into one Booke, containing principally precepts, and directions for thoſe Iſraelites, which inhabited the Holy Land* It is called *Talmud Jeroſolymitanum.* It was compoſed in *the yeare of our Lord* 230. This becauſe it containeth but a few conſtitutions, is but of little uſe. About 500 *yeares after Chriſt*, then was there a more full and exact collection of their conſtitutions, for direction of thoſe *Iewes* which dwelt in *Babylon*, and other forraine places; this is termed *Talmud Babylonicum*, and is of greateſt uſe among Authors, it containeth the body of *their Civill and Canon Law*. This traditionall *Law*, they hold to be as authentick, as their *written word* and that *Moſes* received it from *God*, when he received the *Law*, for, ſay they, were it not for this expoſition, the *Decalogue* it ſelfe might have beene delivered * *In hora veloci*, *In leſſe than an houre*.

* בשעה קלה *Moſes Kotſenſ. in præf.*

Here we muſt know that the word *Kabbala*, when it is applyed to the *Kabbaliſts*, to difference them from the *Talmudiſts*, is taken in a ſtricter ſenſe, and ſignifieth theſe *ſubtilties*, or *myſteries*, which are obſerved from the different writing of ſome letters in the Scripture, from the *tranſpoſing of them*, from a *myſticall kinde of Arithmetike*, &c. This was never wholly committed to writing. Some inſtances we have, *Gen.* 23.2. *Abraham came* לבכתה *to weepe for Sara*. Here “ becauſe the letter *Caph* is leſſe than the reſt, they note that *Abraham wept but a little for Sara*, becauſe ſhe was old. Againe the letter *Aleph* is found ſix times in the firſt verſe of *Geneſis*; hence *R. Elias* collected, that the world ſhould endure but *ſix thouſand yeares*; becauſe *Aleph* in the *Hebrewes computation* ſtandeth for a thouſand. From the *tranſpoſition of letters* they conclude after this manner; חרם *Cherem* ſignifieth *Anathema* or *Excommunication*; by a *Metatheſis* or *tranſpoſition of the letters*, it is made רחם *Rachem* ſignifying *mercy*; by another *tranſpoſition* it is made רמח *Ramach*, which letters in the *Iewes computation* make 248. which in their Anatomy, they finde to be the juſt number of members in a mans body. Their concluſion hence is, that if *an excommunicated*

“ *Baal Turim.*

nicated perſon do truly repent, then his Cherem is turned into Rachem, his curſe turned into a bleſſing: if he do not repent, then his Cherem entreth into Ramach, the curſe entreth into all his members, to the utter deſtroying of the whole man. Againe, איש *Iſch*, ſignifieth *a man*, אשה *Eſcha*, *a woman.* Hence they note, that in the *name of the man* there is י *Iod*, which is not in the *name of the woman*; in the *name of the woman* there is ה *He*, wch is not in the *name of the man:* both theſe make יה *Iah*, one of the names of God: theſe being taken away, in *both names* there remaine אש *Eſch*, ſignifying *fire*, to ſhew, that as long as man and wife agree, *God is with them*, but when they diſagree, *fire is betweene them.* Thus we ſee what vaine myſteries their *Kabbaliſts* obſerve.

CHAP. IX.

Their Teraphim.

Concerning the *Teraphim*, two things are eſpecially to be enquired. *Firſt*, what they were? *Secondly*, for what uſe? The word תרף *Taraph* ſignifieth in generall the *complete Image of a man. Michal* tooke an *Image*, (*a Teraphim*) and laid it in the bed, 1 *Sam.* 19.13. More particularly it ſignifieth an *Idoll* or *Image made for mens private uſe in their owne houſes*, ſo that theſe Images ſeeme to have been their *Penates* or *Lares*, their houſhold *gods*; wherefore haſt thou ſtolne my *gods? my Teraphim, Gen.* 31.30. And this man *Micha* had *an houſe of gods*, and made an *Ephod* and *Teraphim, Iudg.* 17.5. Becauſe of the worſhip exhibited to theſe Idols, hence from the *Hebrew Taraph*, or as ſome reade it, *Tharaph*, commeth the

Greeke[a] θεραπεύειν, *To worſhip*. The manner how theſe *Images* were made, is fondly conceited thus among the *Rabbies*; *They*[b] *killed a man that was a firſt borne ſonne, and wrung off his head, and ſeaſoned it with ſalt and ſpices, and wrote upon a plate of gold, the name of an uncleane ſpirit, and put it under the head upon a wall, and lighted candles before it and worſhipped it.* With ſuch *Laban* ſpake, ſay they. But without controverſie, the *Teraphim* which *Michal* put in the bed, was a *compleat ſtatue or Image of a man*. The uſe of theſe *Images*, was to conſult with them as with *Oracles*, concerning things for the preſent unknowne, or future to come. To this purpoſe they were made by *Aſtrologers*[c] under certaine conſtellations, capable of heavenly influences, whereby they were enabled to ſpeak. The *Teraphims have ſpoken vanity*, *Zach*. 10.2. And among other reaſons, why *Rahel* ſtole away her Fathers Images, this is thought to be one, that *Laban* might not by conſulting with theſe Images diſcover what way *Iacob* took in his flight.

[a] ἐξ' ἀθανάτοις θεραπεύειν ἤθελον *Heſiod.* Ἐργ. καὶ ἡμερ.

[b] *R. Eliezer vi. Eliam. Thisbit.*

[c] *Aben Eſra. Gen* 31.

CHAP. X.

The ſeverall ſorts of Divination forbidden.

WE ſhall finde, *Deut*. 18.10, 11. thoſe *Diviners*, which are by the Law forbidden, diſtinguiſhed into *ſeven kindes*, not becauſe there were no other, but they were the moſt uſuall. 1. *An obſerver of times*. 2. *An Inchanter*. 3. *A Witch*. 4. *A Charmer*. 5. *A Conſulter with familiar ſpirits*. 6. *A Wizard*. 7. *A Negromancer*. To theſe we may adde an *eighth* out of *Hoſ*. 4.12. *Conſulting with the ſtaffe*.

And a ninth out of *Ezek.* 21.21. *A conſulter with intrals.* 1. The firſt is מעונן, An *obſerver of times*, [a] one that diſtinguiſheth times and ſeaſons, ſaying, *ſuch a day is good, or ſuch a day is naught, ſuch an houre, ſuch a weeke, ſuch a moneth is luckie, and ſuch and ſuch unluckie, for ſuch and ſuch buſineſſes:* [b] whence thoſe that derive the word from עין *Gnajin*, ſignifying an *eye*, (as if hereby were meant a *Iugler*, or *impoſtor who deceived the eyes of his ſpectators by caſting a miſt before them*) utterly miſtake: more pertinently they ſpeak, who derive it from עונה *Gnona*, ſignifying *Time*. But of all I approve thoſe who derive it [c] from ענן *Gnanan*, *A Cloud*, as if the Originall ſignified properly a *Planetary*, or *Starre-gazer*. Hereby he is diſtinguiſhed from the ſecond ſort of unlawfull *Diviners*, for he alſo was an obſerver of times; *the firſt* drawing his concluſions from the *colour or motion of the clouds:* the *ſecond*, from his owne *ſuperſtitious obſervation of good and evill events, happening upon ſuch & ſuch daies, ſuch and ſuch times*: the *firſt* ſeemeth to have drawne his concluſions *à priori*, from the *clouds* or *Planets, cauſing good and bad events*: the *ſecond*, *à poſteriori, from the events themſelves, happening upon ſuch and ſuch times.* This *Planetary*, when he obſerved the *clouds*, ſeemeth to have ſtood with *his face Eaſtward*, his *back Weſtward, his right hand towards the South, and his left hand towards the North:* except it was frō this poſiture of the *Starre-gazers body* in time of obſerving, I finde no reaſon why the *Hebrewes* ſhould terme the *Eaſterne part* of the world קדים *Kadim* (i.) *the former part of the world:* the *Weſterne part* אחור (i.) The *back part*; the *South part* ימין *Jamin* (i.) The *right hand*; the *North part* שמאל *Shemol*, (i.) The *left hand:* that the reaſon of theſe denominations is, becauſe

[a] *Iarchi. Lev.* 19 26.

[b] *D. Kimchi in rad.*

[c] *Aben Eſra Levit.* 19,26.

becauſe *Adam* was created with his face toward the *Eaſt*, is as vaine, as hard to prove.

2. The ſecond is מנחש *Menacheſch*, rendred an *Inchanter*: it importeth rather an *Augur*, or *Soothſayer*. The Originall ſignifieth ſuch an one *who out of his owne experience draweth obſervations to foretell good or evill to come*, as *Soothſayers* doe by obſerving ſuch and ſuch events, by ſuch and ſuch flyings of Birds, ſcreechings, or kawings. The *Rabbines* ſpeake in this wiſe: [d] *He is Menacheſch a Soothſayer, who will ſay, becauſe a morſell of bread is fallen out of his mouth, or his ſtaffe out of his hand, or his ſonne called him back, or a Crow kawed unto him, or a Goat paſſed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will ſay, do not this or that to day.* This word is uſed, *Geneſ.* 30.27. I have *learned by experience*, ſaith *Laban*, that the *Lord* hath bleſſed me for thy ſake Againe *Gen* 44.5. Is not this the cup in which my *Lord* drinketh? and whereby indeed hee *divineth*? that is, *proveth or maketh triall or experience what manner of men ye are*: the *Heathen* people were very ſuperſtitious in theſe obſervations: Some dayes were *Atri*, others *Albi*, ſome *unluckie*, others *luckie*; on ſome dayes they counted it unfortunate to begin battell, on ſome moneths unfortunate to marry.

Menſe malum Maio nubere vulgus ait.
Ovid. Faſt.

And as they were *ſuperſtitious in obſerving unluckie ſignes*, ſo likewiſe in the means uſed to *avert the evill* portended: the meanes were either *words*, or *deeds*. [e] *Deeds*, thus if any unluckie bird, or ſuch like came in their way, *they would fling ſtones at it*; and of this ſort is *the ſcratching of a ſuſpected Witch*, which amongſt the ſimpler ſort of people is thought to be a meanes

[d] *D. Kimchi in radic.*

[e] *Plura iſtiuſmodi* ἐνόδια σύμβολα *vide apud Theophraſtum Character.* περὶ δεισιδαιμ.

meanes to cure *witchcraft. By words*, they thought to elude the evill, ſignified by ſuch ſignes, when they ſay, Εἰς κεφαλὴν σοί, *In caput tuum recidat hoc omen; This evill light on thine owne head.*

The third is מכשף *Mecaſcheph, A Witch*, properly a *Iugler*. The Originall ſignifieth ſuch a kind of *Sorcerer who bewitcheth the ſenſes and mindes of men, by changing the formes of things, making them appeare otherwiſe than indeed they are.* The ſame word is applyed to the *Sorcerers in Ægypt, who reſiſted Moſes, Exod.*7.11. Then *Pharaoh* alſo called *Mecaſchphim*, the *Sorcerers*. Now the *Magicians* in *Ægypt*, they alſo did in like manner with their *Inchantments*. This latter part of the text explaineth what thoſe *Sorcerers* were. In that they are called *Magicians*, it implyeth their *learning*, that they were *wiſe men*, and *great Philoſophers* : the word *inchantments* declareth the *manner of the deluſion*, and it hath the ſignification of ſuch a *ſlight whereby the eyes are deluded*, for להטים *Lahatim*, there tranſlated *inchantments*, importeth the *gliſtering flame of a fire, or ſword, wherewith the eyes of men are dazled.* The Greeke verſion doth not unfitly terme them φαρμακοὺς, *Vnguentarios, Seplaſiarios, Compounders of Medicines*, or if you pleaſe, [f] *complexion-makers, ſuch Artiſens who maske men and womens faces with paintings and falſe complexions.* Hence it is that the *Apoſtle* compareth ſuch *falſe teachers, who under a forme and ſhew of godlineſſe*, leade captive ſilly women, to the *Ægyptian Sorcerers, Iannes and Jambres, who reſiſted Moſes*, 2 *Tim*.3.8. Theſe two were of chiefe note. In the [g] *Talmud* they are called *Iohanne* and *Mamre*; by [h] *Numenius, a Pythagorean, Iannes* and *Mambres*; by [i] *Pliny, Jamnes* and *Iotape*.

[f] φαρμακὸς δὲ ἐπὶ μυρεψός. *Suidas.*

[g] *Talmud. tract. Menachoth. c.9.*

[h] *Origen contra Celſum.lib.4.*

[i] *Plin.nat.hiſt. lib.30.cap.1.*

The fourth is חובר *Chober, a Charmer*. The *Hebrew*

brew word ſignifieth *conjoyning* or *conſociating*; either from the league and fellowſhip which ſuch perſons have with the Devill, or as *Bodine* thinketh, [k] *becauſe ſuch kinde of Witches have frequent meetings, in which they dance and make merry together. Onkelos* tranſlateth ſuch a charmer רטין *Raten, a mutterer*, intimating the manner of theſe Witcheries, to be by the muttering or ſoft ſpeaking of ſome ſpell or charme. The deſcription of a *Charmer* is thus delivered: [l] *He is a charmer who ſpeaketh words of a ſtrange language, and without ſenſe, and he in his fooliſhneſſe thinketh that theſe words are profitable: that if one ſay ſo, or ſo unto a Serpent or Scorpion, it cannot hurt a man. and he that ſaith ſo or ſo unto a man, he cannot be hurt, &c. He that whiſpereth over a wound, or readeth a verſe out of the Bible, likewiſe he that readeth over an Infant, that it may not be frighted, or that layeth the book of the Law, or the Philacteries upon a childe that it may ſleepe, ſuch are not only among Inchanters, or Charmers, but of thoſe that generally deny the Law of God, becauſe they make the words of the Scripture medicine for the body, whereas they are not, but medicine for the ſoule. As it is written, Prov. 3.22. They ſhall be life unto thy ſoule.* Of this ſort was that, whereof [m] *Bodinus* ſpeaketh, *That a childe by ſaying a certaine verſe out of the Pſalmes, hindred a woman that ſhe could not make her butter; by reciting the ſame verſe backward, he made her butter come preſently.*

The fifth, שאל אוב *Scheel Ob, a conſulter with Ob*, or *with familiar ſpirits. Ob* ſignifieth properly a *Bottle*, and is applyed in divers places of Scripture to *Magicians*, becauſe they being poſſeſſed with an evill ſpirit, ſpeak with a ſoft and hollow voice, *as out of a bottle.* The *Greeke* calleth them Εγγαστριμύθους [n] *Ventriloquos, ſuch whoſe voice ſeemeth to proceed out of their belly.*

[k] *Bodin. Mag. demon. l.1.c.6.*

[l] *Maimon. tract. Idolol. c.11. ſect.* 10.12.

[m] *Bodin. Mag. demon. li.2.c.* [illegible]

[n] *Chryſoſtom.* 1 *Cor.*12. *Tert. adv. Marcion. l.*4.*c.*25.

ly. Such a *Diviner* was the Damoſell, *Acts* 16. 16. in [o] *S. Auguſtines* judgement, and is probably thought ſo by moſt Expoſitors, who are of opinion, that the *ſpirit of Python* with which this Damoſell was poſſeſſed, is the ſame which the *ſpirit of Ob* was amongſt the *Hebrewes.* Hence the *Witch of Endor*, whom *Saul* requeſted to raiſe up *Samuel* is ſaid in *Hebrew* to have conſulted with *Ob*; but among the *Latine* Expoſitors, ſhe is commonly tranſlated *Pythoniſſa, one poſſeſſed with the ſpirit of Python.*

The ſixth is, ידעני *Iiddegnoni*, A *Wizard*; in the *Greeke*, he is tranſlated ſometimes Γνώστης, *a cunning man.* In both languages he had his name from *knowledge*, which either the *Wizard* profeſſed himſelfe to have, or the common people thought him to have. The *Rabbies* ſay, he was called in *Hebrew from a certaine beaſt named by them* [p] *Iadua, in ſhape reſembling a man, becauſe theſe Wizards when they did utter their propheſies, held a bone of this beaſt betweene their teeth.* This haply might be ſome *diabolicall Sacrament or Ceremony*, uſed for the confirmation of the league betweene *Satan* and the *Wizard.* [q] *Prophane* hiſtory mentioneth divinations of the like kinde, as that *Magicians* were wont to eat the principall parts and members of ſuch beaſts, which they deemed *propheticall*, thinking therby, that by a kind of μετεμψύχωσις the ſoule of ſuch beaſts would bee conveyed into their bodies, whereby they might be enabled for prophecie.

The ſeventh is דורש אל המתים *Doreſch el hammethim*, the *Greek* anſwereth word for word, ἐπερωτῶν τοὺς νεκρούς, *An inquirer of the dead*, a *Necromancer.* Such diviners conſulted with *Satan in the ſhape of a dead man.* A memorable example we finde recorded,

I *Sam.*

[o] *Auguſt. 2. de doctr. Chriſt. c. 23*

[p] *P. Fag. Levit. 19. Licum Athenæus beſtiam hanc vocat* καλα βλεπάδα*: Vid. Bodin. Mag. dæmon. l. 1. c. 6. p. 89*

[q] *Perer. de Mag. pag. 57.*

1 *Sam.*29. There *King Saul* about to warre with the *Philiſtims*, (*God* denying to anſwer him either by *dreames*, or by *Vrim*, or by *Prophets*) upon the fame of the *Witch of Endor*, he repaired to her, demanding that *Samuel might be raiſed up from the dead*, to tell him the iſſue of the warre. Now that this was not in truth, *Samuel*, is eaſily evinced, both by teſtimonies of the learned, and reaſons. *Firſt*, it is improbable, that *God* who had denied to anſwer him by any *ordinary meanes*, ſhould now deigne him an anſwer ſo *extraordinary*. *Secondly*, no Witch or Devill can diſturbe the bodies or ſoules of ſuch as die in the *Lord*, becauſe they reſt from their labours, *Rev.*14. 14. *Thirdly*, if it had beene *Samuel*, he would doubtleſſe have reproved *Saul for conſulting with Witches.*

The eighth is שאל מקלו *Scoel maklo*, *A conſulter with his ſtaffe*, *Hoſ*.4. 12. *Ierome* ſaith, the manner of this divination was thus: *That if the doubt were betweene two or three Cities, which firſt ſhould be aſſaulted; to determine this, they wrote the names of the Cities upon certain ſtaves, or arrowes, which being ſhaked in a quiver together, the firſt that was pulled out determined the City.* [r] Others deliver the manner of this conſultation to have beene thus: *The conſulter meaſured his ſtaffe by ſpans or by the length of his finger, ſaying as he meaſured, I will go, I will not go, I will do ſuch a thing, I will not do it, and as the laſt ſpan fell out, ſo he determined*: This was termed by the Heathens ῥαβδομαντεία or βελομαντεία, *Divination by rods, or arrowes.*

The ninth was ראח בכבד *Roe baccabed*, *a diviner by intrals*, *Ezek*.21.21. *Nebuchadnezer* being to make warre both with the *Jewes* and the *Ammonites*, and doubting in the way againſt whether of theſe he ſhould make his firſt onſet; *Firſt*, he conſulted with

[r] *Vid. Druſ. in Deut.* p.592.

his *arrowes* and *ſtaves*, of which hath beene ſpoken immediately before; *Secondly*, he conſulted with the *intrals of beaſts*. This practice was generally received among the *Heathens*, and becauſe the *liver* was the principall member obſerved, it was called ἡπατοσκοπία *Conſultation with the liver.* Three things were obſerved in this kinde of divination. *Firſt*, the colour of the intrals, whether they were all well *coloured. Secondly*, their *place*, whether none were *diſplaced. Thirdly*, the *number*, whether none were *wanting*; among thoſe that were wanting, the want of the liver or the heart chiefly preſaged ill. That day when *Iulius Cæſar* was ſlaine, it is ſtoried, that in two fat Oxen then ſacrificed, the heart was wanting in them both.

THE FIFTH BOOKE
Of their Conſiſtories.

CHAP. I.

Their Courts of Iudgement, eſpecially their Eccleſiaſticall Conſiſtory.

There were in *Iſrael* diſtinct *Courts*, conſiſting of diſtinct *perſons*, the one principally for *Church buſineſſes*, the other for *affaires in the Common wealth*; the one an [a] *Eccleſiaſticall Conſiſtory*, the other a *civill judicatory*: of theſe, and their ſeverall cenſures, and puniſhments, it remaineth now to be ſpoken.

Theſe different conſiſtories or *Courts* of juſtice, we finde firſt diſtinguiſht, *Deut*. 17.12. *He which will not hearken unto the Prieſt or unto the Iudge.* Where the people of *Iſrael* are directed, in what caſes, and to what perſons they ſhould make their appeales from inferiour *Courts*; Namely, to the *Prieſt*, *in matters ſpirituall, or ceremoniall*; and to the *Iudge in mat-*

[a] *Iunius Analyt. Expoſ. Deut.* 17.

ters civill or criminall. Theſe two *Courts* are more plainly diſtinguiſhed, 2 *Chron.* 19 where *Iehoſaphat* reforming many abuſes in *Church* and *Commonwealth*, firſt appointed thorowout all the fenced cities of *Iudah*, *ſecular Iudges* to determine criminall cauſes, *verſ.* 5. And at *Ieruſalem* he appointed a *ſpirituall Court* conſiſting of *Levites, Prieſts, and the chiefe Fathers of Iſrael, verſ.* 8. And in cauſes ſpirituall for the *Lord, Amariah*, the *high Prieſt* was chiefe: in cauſes criminall for the *King*, *Zebediah* was chiefe, *verſe* 11. likewiſe the *Prophet Ieremiah* is condemned to die, by the *Conſiſtory of Prieſts, Ier.* 26.8. But by the *Conſiſtory of Princes, or ſecular Judges, ſitting in the gate*, he was abſolved and diſcharged, *verſ.* 16. yea, although the tyranny of *Antiochus*, and the troubleſome times inſuing had bred ſuch a confuſion in matters of government among the *Iewes*, that an evident diſtinction can hardly be found in the *New Teſtament*: yet ſome footſteps and imperfect tokens of both Courts are there obſervable, principally, *Matth.* 21.23. *It. Matth.* 26.3. The *Chiefe Prieſts* and the *Elders* of the people, are named as two *diſtinct Conſiſtories*: and each Conſiſtory ſeemeth to be differenced by its proper name; the *ſecular Conſiſtory* termed συνέδριον, *A Councell*: the *ſpirituall* termed συναγωγὴ *A Synagogue. They will deliver you up to the Councels, and they will ſcourge you in their Synagogues, Matth.* 10. 17. Hence that great aſſembly of *Prophets* and holy men, called together by *Eſra*, for the reformation of the *Church*, after their returne from *Babylon*, is called *Synagoga magna, Their great Synagogue.*

The office of the *Eccleſiaſticall Court*, was to put a difference betweene things *holy and unholy*, and betweene *cleane and uncleane, Levit.* 10.10, and to *determine*

mine appeales in controverſies of difficulty. It was a *repreſentative Church.* Hence is that, *Dic Eccleſiæ, Mat.* 18.16. *Tell the Church*, becauſe unto them belonged the *power of Excommunication*, the ſeverall ſorts of which cenſure follow in the next Chapter.

Only here take notice, that as in the *Civill Conſiſtories*, conſiſting of *ſeventy Iudges*, which was the ſupreme Court, there were two ſate as chiefe, namely one whom they termed *Naſi*, the *Lord chiefe Iuſtice*; and the other, whom they termed *Ab beth din*, the *Father of the Senate*: ſo in the *Eccleſiaſticall Conſiſtory*, the *High Prieſt* and *his Sagan*, or *ſecond High Prieſt*; ſate chiefe there, 2 *Kings* 23.4. [b] That the *High Prieſt* ſate in the *Sanhedrim* neceſſarily is an errour, for he was not elected into that company, except he were a man of extraordinary wiſdome. Againe, note that ſometimes both *Conſiſtories* aſſembled together, as often as the matters to be determined, were partly *Ceremoniall*, partly *Civill*, partly belonging to the *Church*, partly to the *Common wealth*: which being not noted, cauſeth the *Courts* not to be diſtinguiſhed by many Expoſitors. This meeting and joyning of both *Conſiſtories* often appeareth in the *Goſpell*. The *chiefe Prieſts* and the *Elders* meet together.

CHAP. II.

Of their Excommunication.

THey had three *degrees of Excommunication.* The firſt was called in the *N. T.* *a caſting out of the Synagogue, Iohn* 9.22. by the *Iewes* [a] *Niddui* (i.) *a ſeparation*, or *putting away*. [b] It ſignified *a ſeparation*

[b] *Moſes Kotſenſ. in Sanhedrim.*

[a] נדוי *Significat hæc vox Separationem, Elongationem. deducitur à verbo* נדח *Separavit. Hinc etiam proſcriptus, profligatus, aut ſeparatus quiſpiam dicitur* מנודה.

[b] *Buxtorf ex Rabbinis Epiſt. Hebr. pag.* 55.

paration from all commerce or ſociety with any man or woman for the diſtance of *foure cubits*; alſo *from eating or drinking with any*; *from the uſe of the mariage bed, from ſhaving, waſhing, or the like*, according to the pleaſure of the *Iudge*, and the quality of the offence: It was of force thirty dayes, yet ſo that they might be ſhortned upon repentance. He that was thus *excommunicated* had power to *be preſent at Divine Service, to teach others, and learne of others*; *he hired ſervants, and was hired himſelfe*, but alwayes on condition of the foreſaid *ſeparation*. If he remained impenitent, according to the pleaſure of the *Iudge*, his puniſhment was increaſed, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male children were not *circumciſed*; if he died without repentance, then by the ſentence of the *Iudge*, *a ſtone* was caſt upon his *Coffin* or Beire, to ſhew that he was worthy to be *ſtoned*. They mourned not for ſuch a one with ſolemne lamentation, they followed him not unto the grave, nor buried him with common buriall.

The ſecond was called in the *N. T.* *a giving one over to Satan*, 1 *Cor.* 5.5. By the *Iewes* חרם *cherem*. For the better underſtãding of this word, we muſt know that it is not uſed in this ſenſe in the *Old Teſt.* There we ſhall finde it applyed to *perſons*, or to *things*; if to *perſons*, then it ſignifieth *a devoting of them to God by their death*, *Levit*. 27, 29. If to *things*, then it ſignifieth *a devoting of them unto God*, by ſeparating them from ordinary uſe: hence it is that *Achan* is puniſht for ſtealing the *devoted* thing, *Ioſh*. 7. [c] *Perſons* thus *devoted* were termed by the *Greeks* ἀναθέματα, and *devoted things*, ἀναθήματα. Notwithſtanding, in the *Apoſtles* time, both *Cherem*, and ἀνάθεμα, ſignified *a ſecond de-*

gree

[c] *Budæus* ἀναθέματα *dici tradit, homines ſacros, (i) quorum capita inferis dicata ſunt & devota:* ἀναθήματα *vero donaria diis conſecrata.*

gree of Excommunication, differing from the former; *Firſt*, becauſe it was not done in a *private Court*, but publiſhed in the audience of the *whole Church*. *Secondly*, maledictions, and curſes were added out of the Law of *Moſes*. At the publiſhing hereof candles were tinned, and when the curſes were ended, they put out the candles, in token that the excommunicate perſon was *deprived the light of Heaven*. This kind of *excommunication* was exerciſed againſt the *inceſtuous perſon*. And againſt * *Hymenæus*, and * *Alexander*.

The third was called in the *New Teſt.* by the *Syriak* name *Maranatha*, 1 *Cor.* 16. that is, *the Lord commeth*. *Maran* ſignifieth *the Lord*, and *Atha*, *commeth*, and this they ſay was inſtituted by *Enoch*, *Iud* 14. The *Iewes* called it *Schammatha*, the Etymologie of which word I finde to be twofold. Some ſay it ſoundeth as much as *Maran-Atha*, *the Lord commeth*, [d] *Schem* ſignifying the *Lord*, and *Atha commeth*: [e] others ſay it ſoundeth, *There is death*, *Scham* ſignifying *there*, and *Mitha*, *death*. Hence we may render it an *excōmunication to death*. [f] And this is thought to be the reaſon of that phraſe, 1 *Iohn* 5.16. *There is a ſin unto death*, (i.) which deſerveth *excommunication to death*. [g] *R. Gerſom* forbade the breaking open of letters, under the penalty of all three ſorts of *excommunication*. And this was termed *Excommunicatio in ſecreto nominis tetragrammati*: ſee the forme hereof in the *Chapter of the Sadduces*.

In the *Greeke Church* there were [h] *foure degrees of this cenſure*. [i] 1. Σύστασις. Thoſe were cenſured with *this degree*, who were only *barred the Lords Table*: as for entrance into the *Church*, hearing the word, praying with the Congregations, they enjoyed equall liberty with *other Chriſtians*, they might ſtand by & behold others receive the *Sacrament*, but themſelvs did not

* 1 *Cor.* 5.5.

* 1 *Tim.* 20.25.

[d] שם *Dominus*, אתא *venit.*

[e] *Elias Thisbites in radice.* שמתא

[f] *Bertram. de Politia Iudaic. c.*2.*p.*21.

[g] *Buxtorf. Epiſt. Hebr. p.* 59. *in dorſo Epiſtolæ ſubjici ſolebat hæc abbreviatura* אסור בהרג מ״ה *i. prohibitum eſt anathema R. Gerſom luminis capti vitatis* (*ſcil. reſignare has literas*)

[h] *Vid. Iuſtelli notas in codicem canonum Eccleſ. univerſ. ad canon.* 25 *Bellar. de pœnit. lib.* 1. *c.* 22. *& Caſaub. Exercit. p.* 552. *obſervant quintum gradum, quem ille* μέστωσιν, *alter* μέθεξιν *appellat.*

partake thereof, whence they were called *Stantes*. 2. ὑπόπτοσις, concerning this cenſure, all that I reade of it is thus; That he that is *thus cenſured*, hath admittance into the *Church*, [i] but his place muſt be *behinde the Pulpit*, and he muſt depart with the *Catechumeni*, that is, ſuch *Pagans* who were gained to the *Chriſtian faith*, but not fully admitted into the *Church*, becauſe they wanted Baptiſme, and therefore that they might not pray promiſcuouſly with other *Chriſtians*, there was a place behinde the *Quire of the Church*, in manner of cloyſters, allotted to them, and was from them called [k] *Catechumenium*: This I take to be the place for this *ſecond degree of Excommunication*, ſo that the force of this cenſure I think to conſiſt in theſe three things. Firſt they were *barred the Lords Table*. Secondly, they might *not ſtand by at the adminiſtration of the Lords Supper*, (which was allowed in the firſt degree) and this appeareth cleerely, becauſe the *Catechumeni departed alwayes at the celebration of the Communion*; for to them principally it was ſaid, *Ite miſſa eſt*. Thirdly, though they might ὑποπεσεῖν, *fall downe on their knees and pray*, and were thence called *Succumbentes*, yet this they might not do in the Congregation, but only in that place *behinde the Quire or Pulpit*, which was allotted to the *Catechumeni*, and in this alſo this *ſecond degree* differeth from the *firſt*. The third ſort of cenſure was ἀκρόασις, the party *thus cenſured* was permitted to come no further than *the Church Porch*, where it was lawfull for him to heare the Scriptures read, but not to joyne in prayer, nor to approach the *Lords Table*, whence ſuch were termed *Audientes*. The fourth and laſt ſort was πρόσκλαυσις; perſons under *this cenſure*, ſtood quite without the *Church*, requeſting thoſe that entred in, with teares

and

[i] *Vid. Inſtel. loco citato.*

[k] *Hoſpin. de Templis, p.* 88.

and weeping, to petition the *Lord* for mercy toward them, whence they were called *Plorantes*.

Seeing it is commonly thought that *Cain* was cenſured by the *firſt decree of Excommunication* called *Niddui*, and that the laſt called *Schammatha* was of *Enochs conſtitution*; both theſe being of ſuch antiquity, I dare not ſay that the *three degrees of Excommunication* were borrowed from the *three ſorts of uncleanneſſe*, which excluded people out of the *three* [1] *camps*, though there was an obſervable proportion betweene them. *Niddui* may be parallel'd with the excluſion out of the *campe of God alone*, which befell thoſe that were defiled by touch of the dead: *Cherem* may be compared to the excluſion out of the *campe of God, and the campe of Levi*, which befell thoſe that were defiled of an iſſue. *Schammatha* may be compared with the excluſion out of *all three camps*, *the campe of God, the campe of Levi, and the campe of Iſrael*, this befell thoſe that were defiled of leproſie, and from the *Iewes* it is probable that the **Greek** and *Latine Churches* borrowed their *degrees of Excommunication*.

[1] *De quibus P. Fagius in Num.* 5.2.

CHAP. III.

Their civill Conſiſtories, what perſons were neceſſarily preſent in them.

IN many things, men might be ſinfull in reſpect of *Gods Law*, though not liable to puniſhment, in reſpect of mans; *thou ſhalt not avenge nor be mindfull of wrong*, *Levit*. 19. 18. which the *Hebrewes* explain thus, *To avenge*, is to deny a good turne to one who formerly denied him. To *be mindfull of a wrong*, is to do a good turne to one who formerly would not do ſo much for him; but at the doing thereof, to upbraid the other of his unkindneſſe. They illuſtrate it thus: when *Ruben* ſaith to *Simeon*, Lend me thy Hatchet; he anſwereth, I will not lend him: Afterward *Simeon* had need to borrow an hatchet of *Ruben*, and ſaith unto him, Lend me thy Hatchet; *Simeon* ſaith unto him, I will not lend him, thou wouldſt not lend me thine: this is נְקִימָה *Nekima, Avengement*. Now when *Ruben* ſaith to *Simeon*, Lend me thy Hatchet; he anſwereth, I will not lend him; afterward *Simeon* borroweth an Hatchet of *Ruben*, *Ruben* ſaith, Loe I will lend it thee, I will not deale with thee, as thou dealteſt with me, this is נְטִירָה *Netira, Mindefulneſſe*: both theſe were ſinfull, but not liable to mans judgement.

In all *civill Courts*, five ſorts of perſons were alwayes preſent. 1. *Iudges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witneſſes*. In the *ſupreme Court* there was one that was chiefe over all the other *Iudges*, they called him in *Hebrew*, *Naſi*; in *Greeke*, ἄρχοντα, *The Prince*. His leave was craved for the triall of actions: the *Witneſſes* were at leaſt two, *Deut*.19.13. If they were falſe, they puniſht them with a *Talio*, the ſame puniſhment which he intended againſt his brother, *Deut*.19.19. The *Notaries* were two, [a] one ſtood on the *right hand to write the ſentence of abſolution*, and what was ſpoken in defence of the partie; the other ſtood on the *left hand, to write the ſentence of condemnation*, and the objections againſt the party. [b] *Druſius* thinks that *Chriſt* ſpeaking of the laſt judgement, had reference to this; *He ſhall ſet the ſheep on the right hand, and on the left the goats, Matth.* 25.23. The *Officers* were in manner of *Sheriffes*, they were preſent to

execute

[a] *Moſes Kotſenſ. in Sanhedrim.*

[b] *Druſ. præter. Matth.*25.

execute what the *Iudges* determined, whence they carried up and downe their * *ſtaves* and *whips*, as the *Conſuls* at *Rome* had *Rods* and *Axes* carried before them, for the readier execution of juſtice. In *Hebrew* they are called שרטרים *Schoterim*, by the Septuagint ſometimes γραμματεῖς, in our *Engliſh* tranſlation commonly *Officers*, and by Saint *Luke* πράκτορες, for doubtleſſe there is alluſion unto them, *Luke* 12.58. When thou goeſt with thine adverſary (ἄρχοντι) to the *Magiſtrate*, as thou art in the way, give diligence that thou mayeſt be delivered from him, leſt he hale thee to the *Judge*, and the *Judge* deliver thee to the *Officer*, *&c*. The *Pleader* was called בעל ריב *Baal rib*, he ſtood on the *right hand* of the party cited into the *Court*, whether he pleaded for, or againſt him. The *Lord* ſhall ſtand on the right hand of the poore, to ſave him from thoſe that judge his ſoule. *Pſal.* 119.31. that is, *the Lord ſhall plead his cauſe.* And *Satan* ſtood at the *right hand of Ioſhua*, *Zach.* 3.1. that is, *to accuſe him or pleade againſt him.* When S. *Iohn* ſpeaketh, *If any man ſinne, we have an advocate*, 2 *Iohn* 2.1. he alludeth unto this *Baal rib*, or *Pleader*. The *Iudges* they examined and determined matters, and after examination, ſentence was pronounced by the *Iudge* in this manner; *Tu N. juſtus*, *Tu N. reus. Thou Simeon art juſt, Thou Ruben art guilty:* at the pronunciation of which the guilty perſon was dragged to the place of execution: *When he ſhall be judged, let him be condemned*, *Pſal.* 109.7. the *Hebrew* is, *let him go out wicked.*

The manner of ſentencing perſons, varied in moſt countries. The *Iewes* by a ſimple pronunciation of ſentence, both abſolved men, and condemned them. The [c] *Romans* gave ſentence by caſting in tables, into a certaine box or urne prepared for the purpoſe: if

* *Moſes Kotſenſ. in Sanhedrim.*

[c] *Roſin. Antiq. Rom. l.9.c.24.*

if they abſolved any, they wrote the letter *A*, in the table, it being the firſt letter of *Abſolvo*: if they would condemne any, they caſt in a table with C. written in it, which is the firſt letter of *Condemno*: if the matter were hard to determine, they would caſt in other tables with N.L. ſignifying *Non liquet*. The [d] *Grecians* in like manner uſed three letters, Θ was a token of *condemnation*, which occaſioned that of *Perſius*,

d Eraſm. Adag. Θ præfig.

Et potis es nigrum vitio præfigere theta.

T was a token of *abſolution*; Λ of *ampliation*. Others ſignified *condemnation*, by giving *a blacke ſtone*; and *abſolution*, by giving *a white ſtone*.

Mos erat antiquis, niveis atriſque lapillis,
Hos damnare reos, illos abſolvere culpa.
Ovid. Metamorph. 15.

To this there ſeemeth to be alluſion, *Rev.*2.17. To him who *overcommeth*, I will give a *white ſtone*, that is, I will *abſolve* and *acquit* him in the day of judgement.

Note theſe three phraſes, ἀναστῆναι εἰς κρίσιν, *To riſe up to judgement*; ἀναστῆναι ἐν κρίσει, *To riſe up in judgement*; ἐξελθεῖν καταδεδικασμένος, *To depart guilty*. The *firſt*, is applyed *to the Iudge* in the execution of juſtice. *When God roſe up to judge, Pſalm.*76.10. That is, *to execute judgement* The *ſecond* is applyed *to the party prevailing in judgement. The men of Niniveh ſhall riſe up in judgement with this generation, Matth.*12.41. That is, *ſhall be juſtified before this generation.* The *laſt* is applyed *to the party condemned, Pſal.*109.7. *Let him depart guilty or wicked. The ungodly ſhall not ſtand in judgement, Pſal.* 1. The like phraſes were in uſe among the *Romans*, *Stare in Senatu*, *to prevaile in the Senate*, *Cauſa cadere*, *to be caſt in ones ſuit*. But theſe phraſes among the *Romans*, I think to have beene taken out of their Fence-ſchooles, where the ſet poſiture of the body, by which a man prepareth himſelfe to fight, and grapple with his enemy, is termed *Status*, or *Gradus*, as *Cedere de ſtatu, to give back, Gradum vel ſtatum ſervare, to keepe ones ſtanding:* and from thence have thoſe elegancies beene tranſlated into places of judgement.

CHAP. IV.

The number of their Civill Courts.

THeir civill Courts were two, סנהדרים גדולה *Sanhedrim gedola, the great Conſiſtory,* or *ſupreme Senate,* סנהדרים קטנה *Sanhedrim Ketanna, the leſſer and inferiour Court.* Thus I finde them divided generally by the *Rabbines:* and although the latter was ſubdivided as will after appeare; yet in old time, there were only two firſt branches: which diviſion our *Saviour Chriſt* ſeemeth to have followed, calling the leſſer Court κρίσιν, by the name of *judgement:* the greater συνέδριον, by the name of a *Councell.* Whoſoever is angry with his brother unadviſedly, ſhall be culpable of *Iudgement.* Whoſoever ſaith unto his brother *Raca*, ſhall be worthy to be puniſhed by the *Councell:* whoſoever ſhall ſay *foole*, ſhall be worthy to be puniſhed with the *fire of Gehenna*, *Matth.* 5: In which words, as there is a *gradation of ſin*, 1. *Anger*, a paſſion of the minde. 2. *Raca*, [e] ſcornfull or ſlighting ſpeech, as *Tut, Tuſh, &c.* 3. *Foole*, reproachfull and opprobrious names: So likewiſe there is a *gradation of puniſhment.* 1. *Judgement*, a leſſer court. 2. *Councell*, the greater court. 3. The *fire of Gehenna:* Now *Gehenna* was a valley, terrible

for

[e] *Raca non grandis alicujus eſt ſermo convicii, ſed magis è contemptu natū eſt, & neglectu dicentis. Chryſoſt. homil. 16. in Mat.*

for two ſorts of fires in it; *Firſt*, for that wherein men burnt their children unto *Moloch*. [f] *Secondly*, for another fire there continually burning, to conſume the dead carcaſſes, and filth of *Ieruſalem*; partly for the terribleneſſe of the firſt, and partly for the contemptibleneſſe of the place by reaſon of the ſecond fire, it was a *type of hell fire it ſelfe*. We may reſolve that text thus, *Anger* deſerved the puniſhments of the *leſſer Court*. *Raca*, the puniſhments of the *greater*: and *Foole* deſerved puniſhments beyond all courts, even the *fire of Gehenna*.

[f] *David Kimchi Pſal.* 27. 13.

The *greater court* by way of excellency, was called the *Sanhedrim*, which word came from the *Greek* συνέδριον, *a place of judgement*: it was alſo called בית דין *Beth din, the houſe of judgement*. It was diſtinguiſhed from the other *Courts*, *firſt*, in reſpect of the *number* of the *Judges*, which were [g] *ſeventy one*; according to the command of *God* to *Moſes* at their firſt inſtitution, *Numb.* 11. 16. Gather unto me *ſeventy* men of the *Elders* of *Iſrael*, whom thou knoweſt that they are the *Elders* of the people, and governours over them, and bring them unto the tabernacle of the congregation, and let them ſtand there *with thee*. From the latter words of this text, it is obſerved that there were *ſeventy* beſides *Moſes*, and therefore after his deceaſe they alwayes choſe one *chiefe Judge* in his roome, not reckoning him among the *ſeventy*, they called him *Naſi*, the *Prince* or *chiefe over the ſeventy*. Theſe *ſeventy* are [h] thought to be choſen *ſix* out of every *Tribe*, ſave the *Tribe of Levi*, out of which only *foure* were choſen. * Others think the manner of their choiſe was thus; Six of every Tribe had their names written in little ſcroles of paper, in ſeventy of theſe ſcroles was written זקן *Zaken, Senex*, an *Elder*; in the two

[g] *Moſes Kotſenſ. fol.* 186. *col.* 2.

[h] *Franc. Iunius Analytic. expoſ. Num.* 11.

* *Solom. Iarchi.*

two other חלק *Chelek, Pars*, A *Part*; theſe ſcroles they put in a pitcher or urne, and thoſe that pluckt out a ſcroll wherein *Elder* was written, were counted amongſt the number of the *Iudges*: thoſe that pluckt out the other ſcrolles, in which a *Part* was written, they were rejected, *Numb.* 11.26. The ſenior of theſe *ſeventy* was called אב בית דין *Ab beth din*, the *father of the judgement hall.* The [i] whole ſeat or *bench of Iudges*, ſate in manner of an halfe circle, the *Naſi* ſitting in the middeſt above the reſt, the others ſitting round about beneath, in ſuch manner that the *Father of the judgement Hall* ſate next to the *Naſi* on the right hand. The *leſſer Conſiſtory* was ſubdivided into two ſorts, one conſiſted of *twenty three Aldermen*, and two ſuch *Conſiſtories* there were in *Jeruſalem*, the one at the *doore of the Court before the Temple*, the other at the *doore of the Mountaine of the Temple*: yea, in every City thorowout *Iſrael*, where there were ſixſcore houſholders, ſuch a Conſiſtory was erected: the other ſort of *leſſer Courts* conſiſted only of a *Triumuirat*, *three Aldermen*: and this was erected in the leſſer Cities, which had not the number of ſixſcore houſeholders.

The [k] ſecond difference between the *greater Conſiſtory* and the *leſſer*, was in reſpect of the *place*. The *ſeventy* ſat only at *Ieruſalem* within the *Court of the Temple*, in a certaine houſe called לשכת הגזית *Liſchath hagazith*, *The paved chamber*, becauſe of the curious cut ſtones wherewith it was *paved*: by the *Greekes* it was called λιθόστρωτον, the *pavement*. *Pilate* ſate downe in the judgement ſeat, in a place called the *Pavement*, *Iohn* 19.13. The other *Conſiſtory* ſate all in the *gates of the Cities*. Now becauſe the gates of the Citie are the ſtrength thereof, and in their gates their

Num. 11.26.

[i] *Moſes Kotſenſ.* fol. 186. col. 2.

[k] *Moſes Kotſen. ibid.*

their Judges ſate; hence is that, *Matth.*16.18. *The gates of hell* ſhall not overcome it, that is, neither the *ſtrength* nor *policie of Satan*.

Laſtly, they differed in reſpect of their *power and authority*: the *Conſiſtory of ſeventy* received [l] *appeales* from the other *inferiour Courts*, from that there was no appeale: againe, the *Conſiſtory of three ſate* not on life and death, but only on petty matters, as whipping, pecuniary controverſies, and ſuch like; the other of *twenty three* ſate on life and death, but with a reſtrained power, they had not authority to judge an *whole Tribe, the High Prieſt, falſe Prophets*, and other ſuch weighty matters: this belonged only to the *ſeventy in Ieruſalem*: [m] Hence is that, *O Ieruſalem, Ieruſalem, which killeſt the Prophets, Luke* 13.34. The means how they tryed a *falſe Prophet* was thus, they obſerved the judgements which he threatned, and the *good* which he propheſied to a place: if the judgements took not effect, this did not argue him a *falſe Prophet*, becauſe *God* was mercifull, as in the caſe of *Ezekiah*, and the people might repent, as the *Ninivites* did: but if he propheſied *good*, and that came not to paſſe, they judged him a *falſe Prophet*. The ground of this triall they make the words of *Jeremiah*, *The Prophet which propheſieth of peace, when the word of the Lord ſhall come to paſſe, then ſhall the Prophet bee knowne, that the Lord hath truly ſent him*, *Ier.* 28.9.

The *College* or company of theſe *ſeventy*, exerciſed judgement, not only under the *Kings* and *Iudges*, [n] but their authority continued in times of vacancies, when there was neither *Iudge* nor *King* to rule *Iſrael*, and it continued untill [o] *Herod* put them down, and deſtroyed them, to ſecure himſelfe of the Kingdome.

[l] *Deut.* 17.8.

[m] *Cunæus de rep. Hebr. p.*109.

[n] *P. Galat. lib.* 4 *cap.* 5.

[o] *Ioſeph. Antiq. lib.* 14. *ca.* 17.

Here ſome may object, that there were no ſuch *Courts*, or their liberty much infringed in *Samuels time:* For he went from yeare to yeare in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, *and judged Iſrael in all thoſe places*, 1 *Sam*.7.16. To which I take it, we may ſay, that as the *Emperours* of *Rome* had power to ride Circuits, and keepe Aſſiſes, which was done without any infringement of the liberties of their *Senate:* So the *Kings* and *Iudges* in *Iſrael* had the like power, and yet the authority of their Courts ſtood firme. This kind of judging by keeping of Aſſiſes, the *Romans* termed βουλὴν κυρίαν, the other βουλὴν σύγκλητον.

CHAP. V.

Properties required in Iudges, and the manner of their election.

THe Law of *God* required theſe *properties* in *Iudges*; 1. *Wiſdome*. 2. *Vnderſtanding*. 3. *Integrity*. 4. *Courage*, *Deut*.1. 13. Others are reckoned, *Exod*. 18.21. namely, 5. *The feare of God*. 6. *Love of truth*. 7. *Hating of covetouſneſſe*: to theſe may be added the eighth, namely, *having no reſpect of perſons*, *Deut*.1.17. Theſe two laſt eſpecially, the *Heathens* required in their *Iudges:* whence the [a] *Thebans* painted *Iuſtice without hands, and without eyes*, to intimate that *Iudges* ſhould receive *no gifts*, nor be ſwayed with *ſight of perſons*.

The [b] *Iewes* added many more. 1. *That they ſhould be free from all blemiſh of body*. 2. *That they ſhould be skilled in the ſeventy languages, to the intent that they might not need an interpreter in the hearing of cauſes*. 3. *That they ſhould not be far ſtrooken in yeares; which*

[a] *Plut.de Iſide.*

[b] *Moſes Kotſenſ. in Sanhedrin.*

likewiſe was required by the Romans in their Iudges, as appeareth by that common adage, Sexagenarius de ponte. 4. That they ſhould be no Eunuches, becauſe ſuch commonly were cruell. 5. That they ſhould be fathers of children, which they thought was a ſpeciall motive to mercy. 6 That they ſhould be skilfull in Magicke, without the knowledge of which, they were not able to judge of Magitians.

That there might be a ſufficient ſupply of able men to ſucceed in the roome of the *Iudges* dying, there ſate [c] three benches of others beneath, whom they called [d] *Talmidi Chacamim*, *Schollers of the wiſe men:* out of theſe they made their election, and two of theſe alwayes accompanied the condemned perſon to the place of execution.

[c] *Moſes Kotſenſ. ibid.*
[d] תלמידי חכמים *Diſc. pult. ſapientum.*

Their *Inauguration of Iudges* was *twofold.* At firſt, by *impoſition of hands* upon the head of the party, after the example of *Moſes laying hands on Ioſua:* this *impoſition of hands* was not held lawfull, [e] except it were in the preſence of *five* or *three Iudges* at the leaſt. Afterwards it was by *ſaying a certaine verſe.* [f] Loe *thou art aſſociated, and power is given thee to judge of penalties.* Hence is that ſaying of *Galatinus* out of the *Talmud, Inſtitutio Iudicum, aut manu fiebat, aut nomine tantum.*

[e] *Petr. Galatin. lib. 4. cap. 5.*
[f] הויאת סמוך וישלך דשות לדון אפילד דיני קנסות *Maimon. in Sanhedrin. cap. 4.*

Obſerve here, that *Samuc*, which I render *aſſociated*, doth not alwayes ſignifie a man licenſed to the diſcharge of ſome publick office by *the impoſition of hands*, for here it is applyed to thoſe, who were *not admitted by impoſition of hands.* No, the reaſon why theſe words *Semica*, and *Semicuth*, are generally by all Expoſitors, *Jewes* and *Chriſtians*, tranſlated the *impoſition of hands*, is becauſe this ſolemne kinde of licenſing termed *Semica* or *Semicuth*, was in old time uſed only towards two ſorts of men in their admiſſion, on, towards *Rabbies* and towards *Iudges*; which kind of permiſſion, becauſe it was not performed towards either of them without this ceremony of *impoſing hands*; hence theſe two words have beene tranſlated the *impoſition of hands*, whereas properly they ſignifie nothing elſe, but *an aſſociation, an approximation, or conjoyning of one into the ſame corporation or companie, of which he that doth aſſociate and give admiſſion, is a member.*

CHAP. VI.

Ceremonies common in all capitall judgements.

IN their greater puniſhments which deprived of life, ſome *ceremonies* were *common* to them all.

Firſt, the Iudges were to uſe deliberation in all cauſes, but eſpecially in matters capitall. There were foure cauſes, ſaith [a] *Ionathan* in his *Targum*, that came before *Moſes* (he nameth none in particular, but what they were, we ſhall preſently learne out of other records) *two* of theſe were *not weighty*: in theſe he *haſtned*; *two more materiall*, concerning life and death; in theſe he delayed. [b] *Cæterum tam de his, quàm de illis dicebat, Non audivi. Of both the lighter, and weightier cauſes, Moſes ſaid, I have not heard*, to wit, from the *Lord*: to ſhew that a deliberation and conſultation as it were with *God*, ought to be *in all judgements*, before ſentence be pronounced, theſe foure cauſes are named in [c] *other Records.* The *two lighteſt are.* 1. *The matter of uncleanneſſe, debarring the people from the Paſſeover, Numb.* 9. 9. *Secondly, the caſe of Zelophehads daughters, Numb.* 36. 10. *The two weightier*

[a] *Targum Ionath. Num* 9. 8.

[b] ובאלין ובאלין אמר משה לא שמעית *Ionathi*

[c] *Targum Hieroſol. Num.* 9. 8.

are, 1. *The cauſe of the blaſphemer, Levit.*24.13. *Secondly*, *the caſe of him that gathered ſticks on the Sabbath, Numb.*15.35. In all theſe judgements there is, *The Lord ſpake unto Moſes.* And in the firſt, which was counted among the lighter cauſes (becauſe it was not on life and death) even there doth *Moſes* in a ſolemne manner beſpeak the people to ſtand ſtill, *Et ego audiam*, *And I will heare what the Lord will command.* Notwithſtanding *wilfull delayes in Iuſtice* maketh the *Judge unrighteous*. In that *unrighteous Iudge*, from whom the Widow wreſted ſentence by importunity, we reade not of any other fault in him, but delay, *Luke* 18.6.

Secondly, the party accuſed was placed on ſome *high place*, from whence he might be ſeene and heard of all the people: *Set Naboth, In capite populi, on high among the people*, 1 *Kings* 21.9.

Thirdly the *Iudges* and the *witneſſes* (did when ſentence was pronounced) put their hands upon the condemned perſons head, and ſaid, *Sanguis tuus ſuper caput tuum, Thy blood be upon thine owne head*: unto this the people had reference, ſaying, *His blood be on us and our children, Mat.*27.25.

Fourthly, the place of execution was *without the gates*, the malefactors were had thither by *two executioners*, termed by the [e] *Rabbines* חזני הכנסת *chazani hacceneſeth*, *Spectators of the congregation*, which is a *periphraſis* of thoſe, whom S. *Mark* calleth σπεκουλάτορες, *Marke*, 6.27. which word, though it be uſed by the *Greeks* and [f] *Chaldee Paraphraſts*, yet it is a meere *Latine*, derived *à ſpeculando*; becauſe in *the Court* the *Executioners* were only *ſpectators*, to behold and attend what the *Iudges* would command them.

Fifthly, when the malefactor was led to execution,

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[d] *Druſ. præterit. Matth.*27.

[e] *Moſes Kotſenſ. in Sanhedrin. It. Talmud. li. Maccoth. cap.*3. *in Miſchna.*

[f] ספוקלטריא *Vzielid.* & *Targum Hieroſolym. Gen.*37.3.

a [g] *publick cryer* went before, ſaying, *Such a one is going to be puniſht with ſuch a death, becauſe he hath committed ſuch, or ſuch an offence, at ſuch a time, in ſuch a place, and theſe N. N. are witneſſes thereof: If any therefore knoweth any thing which may doe him good, let him come and make it knowne.* For this purpoſe one was appointed to ſtand at the door of the Conſiſtory, with an handkerchiefe or linnen cloth in his hand, that if any perſon ſhould come for his defence, he at the doore ſwinged about his handkerchiefe; upon the ſight whereof, another ſtanding in readineſſe a pretty diſtance off with an horſe, haſtened and called back the condemned perſon: yea, if the malefactor had any further plea for his owne purgation, he might come back four or five times, except he ſpake vainly, for the diſcerning whereof, two of thoſe, whom they termed *Scholers of the wiſe men*, were ſent with him to obſerve his ſpeech on the way.

Sixthly, he was exhorted to *confeſſe*, that he might have his portion in the world to come: Thus *Ioſhua* exhorted *Achan*, *Ioſh.* 7. 19. *My ſon, give I pray thee glory unto the* Lord *God of Iſrael, and make confeſſion unto him:* unto whom *Achan* anſwered, *verſ.* 20. *Indeed I have ſinned againſt the Lord God of Iſrael, and thus have I done.*

Seventhly, in the time of execution, they gave the malefactor, [h] *Granum thuris in calice vini*, *A graine of frankincenſe in a cup of wine*: this they did give to cauſe a giddineſſe in the condemned perſons head, that thereby he might be leſſe ſenſible of the paine. S. *Mark* calleth this cup ἐσμυρνισμένον οἶνον, *wine mingled with myrrhe*, *Marke* 15. 23. This was done after the *manner of the Iewes*, but the *ſouldiers in mockery* mingled Vineger and Gall with it, *Mat.* 27. 34. As likewiſe

[g] *Moſes Kotſenſ. in loco ſuperius citato.*

[h] קורט לבונה בכוס של יין *Korat lebona beco ſobeliar n.* *Maimon. in Sanhedrim. c.* 13. *It. Moſes Kotſenſ. in Sanhedrim.*

wiſe they gave him a ſecond cup *in deriſion*, when they took a Sponge, and filled it with Vineger, and put it on a reed, *Matth.*27.48. S *Mark* in the firſt cup mentioneth the cuſtome of the *Iewes*, which in it ſelfe had ſome ſhew of compaſſion, for the ground of this cuſtome was taken from that, *Prov.*31. 6. *Give ſtrong drink unto him that is ready to periſh.* S. *Matthew* mentioneth only their wicked mixture, contrary to *the received cuſtome*, ſo that one *Evangeliſt* muſt expound the other. This *firſt cup* was ſo uſually given before execution, that the word *Calix a cup*, is ſometimes in Scripture put for *death it ſelfe. Father, if it may be, let this cup paſſe from me.*

Laſtly, [i] the *tree* whereon a man was hanged, and the *ſtone* wherewith he was ſtoned, and the *ſword* wherewith he was beheaded, and the *napkin* wherewith he was ſtrangled, they were *all buried*, that there might be no evill memoriall of ſuch a one, to ſay: *This is the tree, this is the ſword, this is the ſtone, this the napkin, whereon, or wherewith ſuch an one was executed.*

CHAP. VII.

Their capitall Puniſhments.

THe *Iewes* of old had only [a] *foure ſorts of death* in uſe among them. 1. [b] *Lapidatio*, ſtoning. 2. [c] *Combuſtio*, burning. 3. *Decollatio*, beheading. 4. [d] *Suffocatio*, ſtrangling. Of theſe, *ſtoning was counted the moſt grievous, burning worſe than beheading, beheading worſe than ſtrangling, and ſtrangling was the eaſieſt of all.*

They have a [f] *rule*, that whereſoever the Scripture

[i] *Caſaub. exercit.p.*654. *ex Maimonid.*

[a] *Paraphraſt. Cald.Ruth.*1.17. *Mikkolſi.fol.*188 *col.*3.

[b] סקילה *Sekil, Lapidatio*

[c] שריפה *Sheripha, combuſtio.*

[d] הרג *Herog. Decollatio.*

[e] חנק *Chnek, ſuffocat.*

[f] כל מיתה האמורה בתורה סתם חנק היא *Omnis Mors quæ abſolute in lege uſurpatur, ſtrangulatio eſt, R. Solom. Exod.* 21. 16.

ture ſaith of an offender, *Morte plectetur, he ſhall bee puniſht with death,* not expreſſing the kinde of death, there it ought to be interpreted of *ſtrangling.* For example, the law ſaith of the Adulterer, *Lev.* 20.10. *Morte plectetur, Let him be puniſht with death:* becauſe the kinde of death is not here mentioned, they interpret it *ſtrangling.* The reaſon of this rule is, becauſe ſtrangling was the eaſieſt death of the foure, and where the *Law* determineth not the puniſhment, there they ſay, *Ampliandi favores,* The favourableſt expoſition is to be given.

The *rule* is not generally true, for in former times *Adultery was puniſht with ſtoning* I will judge thee after the manner of them that are *harlots,* ſaith the *Lord, Ezek.* 16.38. And in the fortieth verſe the judgement is named; They ſhall *ſtone thee with ſtones:* likewiſe the *Scribes* and *Phariſees* ſaid unto *Chriſt, Moſes* in the Law commanded us, that ſuch ſhould be *ſtoned, Iohn* 8.5.

Before we treat in particular of theſe foure puniſhments, it may be queſtioned, *Whether the Iewes had any power to judge of life and death, at that time when they crucified our bleſſed Saviour?* The *Jewes* ſaid to *Pilat, It is not lawfull for us to put any man to death, Ioh.* 18.31. Latter *Iewes* ſay, that [g] *all power of capitall puniſhments was taken from them forty yeares before the deſtruction of the ſecond Temple,* and of this opinion are many *Divines.*

[g] *Moſes Kotſenſ. in Sanhedrim.*

Anſwer. Firſt, the *Iewes* ſpeech unto *Pilat,* that it was not lawfull for them to put any man to death, cannot be underſtood, as if they ſhould have ſaid, we have no power to put any man to death; for admit, that power in criminals were, in the *generall,* taken from them, yet in this *particular,* power was permitted them at that time from *Pilate*, *Take ye him, and judge ye him according to your Law*, *Iohn* 18.31. Neither can it be ſaid, that their law could not condemne him, if he had beene a tranſgreſſour thereof; or that they had not out of their law to object againſt him: for they ſay, *They had a Law, and by their law he ought to dye*, *Iohn* 19.7. It was not then *want of power*, but the *holineſſe of that time*, made them ſay, *it was unlawfull*. For they held it *unlawfull* upon their *dayes of preparation* to ſit on life and death, as hath beene ſhewne in the *Chapter of tranſlating feaſts*. And *Friday* on which our *Saviour* was condemned, was the *preparation of their Sabbath*.

Secondly, in the queſtion, whether power of judgeing capitall crimes were taken from them by the *Romans*? We are to diſtinguiſh betweene *crimes*. *Some crimes were tranſgreſſions of the Roman law*, as theft, murder, robberies, &c. power of judging in theſe was taken from them: *other crimes were tranſgreſſions only againſt the law of Moſes*, as blaſphemie and the like; in theſe, power of judging ſeemeth to have remained with them. When *Paul* was brought by the *Iewes* before *Gallio*, *Gallio* ſaid unto them, if it were a matter of *wrong* or *wicked lewdneſſe*, O ye *Iewes*, reaſon would, that I ſhould beare with you: but if it be a *queſtion* of *words*, and *names of your law*, look ye to it, *Acts* 18.14.

In handling theſe four puniſhments; firſt obſerve the *offenders*, whom the *Iewes* make liable to each puniſhment; and then the *manner of the puniſhment*.

The *perſons* to be *ſtoned* were [h] *eighteene*. 1. *He that lieth with his owne mother.* 2. *Or with his fathers wife.* 3. *Or with his daughter in law.* 4. *Or with a betrothed maid.* 5. *Or with the male.* 6. *Or with the beaſt.* 7. *The woman*

[h] *Moſes Kotſenſ.* fol. 188. col. 4.

woman that lieth downe to a beaſt. 8. *The blaſphemer.* 9. *He that worſhippeth an Idoll.* 10. *He that offereth of his ſeed to Moloch.* 11. *He that hath a familiar ſpirit.* 12. *The Wizard.* 13. *The private intiſer to idolatry.* 14. *The publique withdrawer to idolatry.* 15. *The Witch.* 16. *The prophaner of the Sabbath.* 17. *He that curſeth his father or his mother.* 18. *The rebellious ſonne.* The *manner of ſtoning* was thus. The offender was led to a place without the gates, two cubits high, his hands being bound; from hence, one of the witneſſes tumbled him by a ſtroke upon the loynes; if that killed him not, the witneſſes lifted up a ſtone, being the weight of two men, which chiefly the other witneſſes caſt upon him; if that killed him not, *all Iſrael threw ſtones upon him. The hands of the witneſſes ſhall be firſt upon him to put him to death, and afterwards the hands of all the people, Deut.* 17.7.

Hence the opinion of [i] *R. Akiba* is commonly received, that ſuch an Idolater (it holdeth in all others condemned to his death) was reſerved untill one of the common feaſts, at which *all the multitude of Iſrael came to Ieruſalem.* The party thus executed being quite dead, was afterward for greater ignominy, hanged on a tree, till towards the *Sunne ſet*, at which time he and tree were both buried.

Malefactors adjudged to *burning* were [k] *ten.* 1 The *Prieſts daughter which committed whoredome.* 2. *Hee which lieth with his own daughter.* 3. *Or with his daughters daughter.* 4. *Or with his ſonnes daughter.* 5. *Or with his wives daughter.* 6. *Or with her ſonnes daughter.* 7. *Or with her daughters daughter.* 8. *Or with his mother in law.* 9. *Or with the mother of his mother in law.* 10. *Or with the mother of his father in law.*

The *manner of burning* was *twofold.* Some they burnt with wood and fagots; this was termed [l] by

[i] *Paul Fagius Deuter.* 7.7.

[k] *Moſes Kotſenſ. loco ſuperius citato.*

[l] *R. Levi, Lev.* 10.

them *Combuſtio corporis*, *the burning of the body*: Others they burnt by powring in ſcalding hot Lead, in at their mouthes, which deſcending into their bowels, killed them, the bulke of their body remaining whole, and this was termed therefore *Combuſtio animæ*, *The burning of their ſoule.* This laſt was moſt in uſe, and alone deſcribed by moſt of their Writers.

Malefactors condemned to *beheading*, were[m] *two ſorts.* 1. *The murderer.* 2. *Thoſe of any City, who were drawne unto Idolatry.* The manner thereof is at this day in uſe.

Malefactors *ſtrangled* were[n] *ſix.* 1. *He that ſmiteth his father or his mother.* 2. *He that ſtealeth a ſoule of Iſrael.* 3. *An Elder which contradicteth the Conſiſtory.* 4. *A falſe Prophet, and he that propheſieth in the name of an Idoll.* 5. *He that lieth with another mans wife.* 6. *He that abuſeth the body of the Prieſts daughter.*

The *manner of ſtrangling* was thus. The malefactor was put in dung up to the loines, a towel being caſt about his neck, which two executioners, one on each ſide, plucked to and fro untill he was dead.

CHAP. VIII.

Puniſhments not capitall.

THe *leſſer puniſhments, not capitall,* in uſe among the *Hebrewes*, are *chiefly foure.* 1 *Impriſonment.* 2 *Reſtitution.* 3 *Talio.* 4 *Scourging.*

Impriſonment. Under this are comprehended the *priſon, ſtocks, pillory, chaines, fetters, and the like*: all which ſorts of puniſhment, ſeeing they differ very little or nothing at all, from thoſe which are now in common uſe with us, they need no explication.

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[m] *Moſes Kotſen. in Sanhedr.*

[n] *Moſes Kotſenſ. ibid.*

The *Keepers of the priſon*, if they let any committed unto them eſcape, were liable to the ſame puniſhment, which ſhould have beene inflicted on the party eſcaped. This is gatherable from that, 1 *Kings* 20. 39. *Keepe this man; if by any meanes he be miſſing, then ſhall thy life be for his life.*

Concerning that *Libera Cuſtodia*, which [a] *Druſius* proveth to have beene in uſe among the *Romans*, I much doubt whether any ſuch cuſtome were in uſe among the *Hebrewes*. That ſome kinde of priſoners at *Rome* did go abroad with a leſſer kinde of fetters in the day time to their work, and ſo returne at night to their priſon, hath elſewhere beene obſerved by me. And [b] *eadem catena & cuſtodiam & militem copulabat: The ſame chaine tyed both the priſoner and the keeper.* Obſerve the unuſuall ſignifications of theſe two words; *Cuſtodia*, a priſoner, and *Miles*, a keeper. So that *Druſius* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tàm reum quàm militem tenet.* Obſerve further, that the *priſoner* was tyed by his *right arme*, and the *keeper* by the *left*, becauſe the right arme is the ſtronger, and therefore juſtly remaineth free rather to the *keeper*, than to the *priſoner*. Hence is that, [c] *Tu forte leviorem in ſiniſtra putas catenam*; becauſe the *keeper* tied himſelfe unto the ſame chaine, not in way of puniſhment, but voluntarily for the ſafelier keeping of the *priſoner*.

Reſtitution. This was commanded when goods were *unjuſtly gotten*, or *wrongfully detained*, *Exod.* 22. It was [d] threefold:

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[a] *Druſ.præter.* 2 *Tim.* 1.18.

[b] *Senec.epiſt.5. Non in lib.de tranquil.cap.10. quemadmodum citatur à Druſio*

[c] *Senec.de tranquil.cap.10.*

[d] *Thom. Aquin. ſecunda ſecundæ q.62.*

Reſtitution is threefold,

- *Secundum idem, in identitie*, when the *very ſame thing* is reſtored which is wrongfully gotten.
- *Secundum æquale*, when there is *ſo much for ſo much* in quantity reſtored, the goods unjuſtly gotten being ſold or loſt.
- *Secundum poſſibile*, when reſtitution is made according to that which a man hath, not being able to ſatisfie the whole.

Reſtitution in identitie, was and is principally required. Whence it is, that if the theft, whether Oxe or ſheepe were found alive upon a man, he reſtored but *double*, *Exod.* 22.4. but if they were killed or ſold, then *five Oxen* were reſtored for an Oxe, and *foure ſheepe* for a ſheep, *Exod.* 22.1. The *Iewes* were ſo preciſe in this kind, that if they had built an houſe with a beame or peece of timber unjuſtly gotten, they would pull downe the houſe, and reſtore the [e] *ſame beame or peece to the owner.* From this the *Prophet Habakkuk* doth not much diſſent: *The ſtone ſhall cry out of the wall, and the beame out of the timber ſhall anſwer it, Habakkuk* 2.11.

Among the *Iewes* he ought to be ſold that was not of ſufficient worth to make reſtitution, *Exodus* 22.3. [f] And *Auguſtine* ſaith of *Chriſtians*, *that he which doth not make reſtitution according to his ability, never repented.* And, *Non remittetur peccatum, niſi reſtituatur ablatum.*

Talio. This was a puniſhment in the *ſame kinde, an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, Deut.* 19.21.

[e] *Dav.Kimchi.*

[f] *Auguſt.Epiſt.* 54.

Talio is twofold.

- *Talio identitatis*, or *Pythagorica*, which was according to the letter of the law, when the offender was puniſht with the *loſſe of an eye*, for putting out an others eye, &c.
- *Talio ſimilitudinis*, or *analogica*, which was when the *price of an eye*, or ſome proportionable mulct is paid for an eye, put out, or any other member ſpoiled.

The [g] *Hebrewes* underſtand *Talio ſimilitudinis*, that the *price of a maime* ſhould be payed: not *Talio identitatis*, not that the offender ſhould be puniſht with the *like maime*. Becauſe to puniſh like for like *in identitie*, is in ſome caſes impoſſible, as if a blinde man put out anothers eye, or one toothleſſe ſtrike out anothers tooth.

In caſe of bodily maimes therefore, the [h] *Hebrew Doctors* ſay that the party offending was bound to a *fivefold ſatisfaction*; *firſt*, for the *hurt* in the loſſe of the member. *Secondly* for the *damage* in loſſe of his labour. *Thirdly*, for his paine or griefe ariſing from the wound. *Fourthly*, for the *charge* in curing it. *Fifthly*, for the *blemiſh* or deformity thereby occaſioned. *Munſter* rendreth thoſe five thus; *Damnum, læſio, dolor, medicina, confuſio.* The [i] *Romans* likewiſe had a *Talio* in their law, but they alſo gave liberty to the offender, to make choice whether he would by way of *commutation* pay a proportionable mulct, or in *identitie* ſuffer the like maime in his body.

Scourging. This was *twofold*; either *Virgis* with rods; or *flagellis*, with ſcourges. This latter was more grievous then the former, as appeareth by that *Ironicall* ſpeech; [k] *Porcia lex virgas ab omnium civium corpore amovit, hic miſericors flagella retulit.* Both were in uſe among the *Romans*, but only the latter among

[g] *Oculum pro oculo, id eſt, pretium oculi. Targum Ionath. Deut.* 19.21. *It. R. Solomon. ibid.*

[h] *Vid. Munſter. Exod* 21.

[i] *A. Gellius lib.* 11 *cap.* 1.

[k] *Cic. pro Rabirio.*

the *Hebrewes*. This beating or *ſcourging* was commanded, *Deut.* 25.2,3. where the number of ſtripes was limited, which the *Iudge* might not exceed. *Forty ſtripes* ſhall he cauſe him to have, and *not paſt*. The *Iewes* in many things laboured to ſeeme *holy above the law*. For example, where the Lord commanded a *Sabbath* to be ſanctified, they added their *Sabbatulum*, that is, they began their *Sabbath* about an houre ſooner, and ended about an houre later than the law required: where the Lord forbade them to *eate or drinke things ſacrificed to Idols*, they [l] prohibited *all drinking with Heathens*, becauſe it is doubtfull whether it were offered to *Idols* or no. The *Lord* commanded them in the time of the *paſſeover* to *put away leven out of their houſes*, they would not take the [m] *name into their mouthes* all the time of that feaſt. The Lord commanded them to abſtaine from *eating Swinesfleſh*, they would not ſo much as *name it*, but in their common talke [n] would call a *Sow*; דבר אחר *Dabar achar, Another thing*. In like manner, the *Lord* commanded chiefe malefactors which deſerved beating, to be puniſht with *forty ſtripes*; they in their greateſt corrections would give but *thirty nine*. *Of the Iewes five times received I forty ſtripes ſave one*, 2 *Cor.* 11.24. For this purpoſe the *ſcourge* conſiſted of *three thongs*, ſo that at each blow he received *three ſtripes*, and in their greateſt correction were given *thirteene blowes*, that is, *forty ſtripes ſave one*. Whether [o] theſe thongs were made the one of a Buls hide, the other two of an Aſſe hide, or [p] all three of a Calves hide, the matter is not materiall, both opinions have their Authors.

The manner of correcting ſuch was thus. The malefactor had both his hands tyed unto a *poſt*, one cubit

[l] *Thisbites in* נסך

[m] *Thisbites in* דבר

[n] *Elias Thisbit. ibid.*

[o] *Talmud. lib. maccoth, cap.* 3. *in Miſchna.*

[p] *Baalturim. vid. Druſ.*

2 *Cor.* 10.24.

bit and halfe high, ſo that his body *bowed upon it.* The *Iudge* ſhall cauſe him to *bow downe*, *Deut.* 25.2. This *poſt* or *ſtake* on which the malefactor leaned in time of whipping, was termed עמוד *Gnammud, Columna, a pillar.* His cloathes were plucked off from him downeward unto the thighes, and [r] this was done either by *renting* or *tearing* of them. The *Governours rent* Paul *and* Silas *their cloathes, and commanded them to be beaten with rods*, *Acts* 16 22.

That the *Beadle* ſhould inflict a number of ſtripes proportionable unto the tranſgreſſion, this correction was performed in the *ſight of the Iudge.* The *Iudge* ſhall cauſe him to be beaten *before his face*, *Deut.* 25.2. [ſ] The *chiefe Iudge of the three*, during the time of the correction, did either reade or recite it, *Deut.* 28. 58, 59. *If thou wilt not keepe, and doe all the words of this law, &c. Then the Lord will make thy plagues wonderfull, &c.* The *ſecond Iudge* he numbred the ſtripes; and the *third* he bad the *Beadle ſmite.* The *chiefe Iudge* concluded all, ſaying, *Yet he being mercifull, forgave their iniquity, &c.* *Pſal.* 78.38.

Sometimes in notorious offences to augment the paines, they tyed certaine huckle-bones or plummets of lead, or ſharpe thornes to the end of the thongs, and ſuch ſcourges the [t] Greekes termed ἀστραγαλωτὰς μάστιγας, *Flagra taxillata.* [u] In the Scripture they are termed *Scorpions*; My Father hath chaſtiſed you with *rods*, but I will correct you with *Scorpions*, 1 *Kings* 12.12.

Chap.

[r] *Talmud.ibid.*

[ſ] *Talmud.ibid.*

[t] *Euſtathius. Item Athenæus*] *lib.4.*

[u] *Tholoſan.ſynt.iur.univerſ.l.31.*

CHAP. IX.

Puniſhments borrowed from other Nations.

THE puniſhments borrowed from other Nations are principally *ſix:* 1 *Crux, the death on the Croſſe.* 2 *Serræ diſſectio, The cutting one aſunder with a ſaw.* 3 *Damnatio ad beſtias, The committing one to fight for his life with wilde beaſts.* 4 τροχὸς, *the wheele.* 5 καταποντισμὸς, *drowning one in the ſea.* 6 τυμπανισμὸς, *beating one to death with cudgels.* The *firſt* and the *third*, were meerely *Roman puniſhments*; the *ſecond* was likewiſe uſed by the *Romans*, but whether originally taken from them is doubtfull, the *fourth* and the *laſt* were meerely *Greeke puniſhments*; the fifth was for the ſubſtance in uſe among the *Hebrews, Greeks, and Romans*, but in the manner of drowning them, they differed. It will be needfull to ſpeake ſomewhat of all theſe.

1 *Crux.* This word is ſometimes applyed to *any tree or ſtake on which a man is tortured to death*, but moſt properly it is applyed to a *frame of wood conſiſting of two peeces of timber compacted croſſe wiſe.* The firſt is termed *Crux ſimplex*, the laſt, *Crux compacta* This latter is threefold. 1 *Decuſſata*, 2 *Commiſſa.* 3 *Immiſſa.*

Crux decuſſata. This was made of two equall pieces of timber obliquely croſſing one the other in the middle, after the manner of a *Roman* X. and thence it is called *decuſſata.* [a] *Decuſſare eſt per medium ſecare, Veluti ſi duæ regulæ concurrant ad ſpeciem literæ* X. *quæ figura eſt crucis.* This kinde of croſſe is by the common

[a] *Hieron. in Ierem. cap.* 31.

mon people termed *Crux Andræana*, Saint *Andrewes croſſe*, becauſe on ſuch an one he is reported to have beene crucified.

Crux commiſſa. This was when a peece of timber erected, was joyned in the middle to a traverſe or overthwart top, ſomewhat ſhorter than the peece erect, in manner of a *Roman* T. This is called *Crux Antoniana*, S. *Anthony his Croſſe*, becauſe he is often painted with ſuch a Croſſe.

Crux immiſſa. This was then a ſhort traverſe ſomewhat obliquely croſſed the ſtake erect, not quite in the middle, as *Crux decuſſata*, nor quite on the top, as *Crux commiſſa*, but neare the top in this manner †. [b] This is thought to have been *Crux Chriſti, the Croſſe on which our Saviour Chriſt ſuffered.*

The *Ceremonies* uſed by the *Romans* towards thoſe whom they crucified were theſe: *Firſt*, they [c] *ſcourged* them, and ſometimes tied them to a *pillar* in time of ſcourging. *Artemidorus* is cleere in this, προσδεθεὶς κίονι, πολλὰς ἔλαβε πληγάς. That is, being tyed to the *pillar* he received many ſtripes. [d] *Plautus is thought to have alluded* to the ſame:

——————————*Abducite hunc*
Intrò, atque adſtringite ad columnam fortiter.

The ancient *Fathers* [e] report that our *Saviour* was whipt thus *ad columnam*, but the Scripture is ſilent, both touching the place and manner of his whipping, only that he was whipt is teſtified. *He ſcourged Ieſus*, and delivered him to be crucified, *Mat.* 27.26.

Secondly, they cauſed them to *beare their own croſſe.* [f] *Malefici cùm ad ſupplicium educuntur, quiſque ſuam effert crucem.* Thus *Chriſt bore his own Croſſe*, *Iohn* 19.17. To this there is alluſion, *He that taketh not his croſſe, and followeth after me, is not worthy of me, Mat.* 10.38.

[b] *Lipſius de cruce, lib.*1, *c.*10.

[c] *Ioſeph. excid. lib* 7. *cap.* 32. *Philo contra Flaccum.* & *Liv. lib.* 1.

[d] *Plut. Bacch.*

[e] *Prudentius: Hieronym Beda vid Lip. de cruce. l.* 2. *cap.* 4.

[f] *Plutarch. de ſera num. vind.*

Thirdly, that the equity of the proceeding might cleerely appeare, the [g] cauſe of the puniſhment was written in a table, and ſo carried before the condemned perſon, or elſe it was proclaimed by a publick Cryer. This *cauſe* was termed by the *Romans* commonly *Titulus*, by [h] ſome it is called *Elogium*. *Thus Pilat wrote in Hebrew, Greeke, and Latine, Ieſus of Nazaret the King of the Iewes.*

Fourthly, they [i] *pluckt off their cloathes* from ſuch as were to be crucified. Thus *Chriſt ſuffered naked*.

Serrâ diſſectio, a ſawing one in ſunder. They ſawed them from the head downward. The [k] *Romans* uſed this kinde of puniſhment, ſo likewiſe did the *Hebrewes*. Thus *Manaſſes* is thought to have puniſht the *Prophet Iſaiah*, and the Apoſtle to have alluded unto it. *They were ſawne aſunder, Heb.* 11.37.

Damnatio ad beſtias. Thoſe who were condemned to wilde beaſts, are properly termed *Beſtiarii*. Whether S. *Paul* did according to the letter, fight with beaſts at *Epheſus*, 1 *Cor.* 15.32. is much controverſed. [l] Some underſtand by *beaſts*, *Demetrius*, and others that oppoſed him at *Epheſus*, [m] others more probably underſtand the words *literally*; and this kinde of puniſhment was commonly exerciſed againſt *Chriſtians* in the *Primitive Church*, in ſo much, that the *Heathens* imputing the cauſe of all publick calamities unto the *Chriſtians*, would call out; [n] *Chriſtianos ad Leones, Let the Chriſtians be haled to Lions*: yea the literall interpretation of the words, is a ſtronger argument that Saint *Paul* beleeved the Reſurrection (which is the ſcope of the text) than to underſtand the words of a metaphoricall fight, againſt the enemies of his doctrine.

Τροχὸς, *The wheele*: A wiſe *King* bringeth the *wheele* over

[g] *Euſeb. Eccleſ. hiſt lib.* 5. *cap.* 1. *It. Suet. Domit. cap.* 10.

[h] *Tertul. Apol. cap.* 2. *Sueton. in Calig.*

[i] *Artemidor. l.* 2. *c.* 58.

[k] *Sueton. in Calig. cap.* 27.

[l] *Theophylact. Anſelm.*

[m] *Chryſoſtom. Ambroſe, alii.*

[n] *Tertullian. Apol. cap.* 40.

over the wicked, *Prov.* 20. 26. I take the words to imply no more but this, that, *as the wheele turneth round, ſo by the wiſdome of a King the miſchiefe intended by wicked men, is brought upon their own head.* That hereby ſhould be underſtood, the grinding of wicked men under a cart-wheele, as the husbandman brake ſome ſort of graine under the wheele, is the meere conceipt of Expoſitors on this place, for no Records make mention of any ſuch puniſhment in uſe among the *Iewes*. Among the *Greekes* there was a puniſhment went under this name: [o] It was called τροχὸς, *A wheele*, not becauſe a wheele was *brought over the wicked*, but becauſe they bound faſt the offender *to the ſpokes of a wheele*, and there ſcourged him to inforce a confeſſion.

Καταποντισμὸς, *Drowning one in the Sea.* This was in uſe among many nations, but the manner differed. The [p] *Romans* they ſowed up a paricide into a leather budget, ſowing up together with him into the ſame budget, *A Serpent, a Cock, and an Ape*, and ſo caſt them all into the Sea. The [q] *Grecians* when they judged any to this kinde of puniſhment, they wrapt him up in Lead. The *Hebrewes* tied a milſtone about his neck. Thus in reſpect of the manner, [r] thoſe are to be underſtood, who ſay this kinde of puniſhment was peculiar to the *Iewes*.

Τυμπανισμὸς. It is rendred by the generall name of *torturing*, *Heb.* 11. 35. 2 *Mac.* 6. 19. But the word ſignifieth a ſpeciall kinde of torturing, by beating one with cudgels unto death. It hath its denomination from τύμπανον, which ſignifieth a *Drumme* uſually, and hence [s] ſome have paralleld this torture with that among the *Romans* termed *Equuleus*, as if the perſon thus tortured, were rackt and ſtretched out in manner of a *drumme head*: but it ſignifieth alſo a *drumme ſticke*, and [t] thence commeth the puniſhment to be termed *Timpaniſmus*, that is, *a tabring or beating one to death with cudgels*, as if it were with *drumme ſticks*. This is evident by *Eleazar*; He came willingly ἐπὶ τὸ τύμπανον, *to this kinde of torment*, 2 *Mac*. 6. 19. and in the thirtieth verſe, where he gave up the Ghoſt, there is mention of his *ſtrokes*, not of his *racking* or *ſtretching*.

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[o] Ἐπὶ τοῦ τροχοῦ γ' ἕλκοιτο μαστιγούμενος. *Ariſtoph. in Iren. De eadem pœna loquuntur Demoſt.* 3. *in Aphob.* & *Suidas.*

[p] *Senec. lib.* 5. *controv.* 4. *Iuvenal. Satyr.* 8. *Modeſtus Digeſt. l* 48. *ad legem Pomp de paric. vid. Cæl. Rhod. l.* 11. *c.* 21.

[q] *Athenæus l.* 14

[r] *Hier. Mat.* 18. 6

[s] *Magius in lib. de Equuleo, vid. Druſ. præter. l.* 8.

Iunius reckoneth [u] another kinde of puniſhment, termed by the *Hebrewes* צינק, *Tſinok*, which he would have to be a compound word: doubtleſſe his meaning is that it ſhould be compounded of צי *Tſi*, *Navis*, *a ſhip, or boat*; and ינק *Ianak*, *Sugere*, *To ſucke*, for he ſaith that thereby is meant a certaine puniſhment termed *Navicula ſugentis*, which [x] *Plutarch* deſcribeth in this manner; *That the offender ſhould be incloſed betweene two boats as in a priſon, or as his phraſe is (quaſi in vagina) as in a ſheath, and to preſerve life in him, milk and honey tempered together, was forcibly put into his mouth whether he would or no.* And hence, from this *ſucking in of milk & honey*, this puniſhment hath been termed *Navicula ſugentis*. But the [y] *Hebrewes* ſay that *Tſinok* was nothing elſe but *manacles*, or *cords*, wherewith priſoners hands were tyed. I leave it indifferent to the Reader to follow which interpretation he pleaſe.

THE

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[t] *Scholiaſtes Ariſtophanis* τύμπανα *ſcribit eſſe* ξύλα οἷς τύπτονται ἐν τοῖς δικαστηρίοις οἱ τιμωρούμενοι. *in Pluto pag*. 50.

[u] *Iunius Ier*. 29. 26.

[x] *Plutarch. in Artaxerxe.*

[y] כלי מסגר לידים *Inſtrumentum conſtringens manus. D. Kimch. Ier.* 29. 26.

THE SIXTH BOOKE Of Miſcellaneous Rites.

CHAP. I.

Of Circumciſion.

THeir *Sacraments* were two. Firſt, the *Paſſeover*, of which there hath beene a ſet Chapter. Secondly, *Circumciſion*, of which now.

Circumciſion, was a cutting off of the foreſkin, as a ſigne and ſeale of *Gods* Covenant, made with the people of the *Jewes*. It is called a *ſigne* by *God* in its firſt inſtitution, *Gen.* 17. and a *ſeale* by the *Apoſtle*, *Rom.* 4. 11. Yea, it is called a *ſigne* and a *ſeale*, by a [a] *Doctor* of the *Jewes*, more ancient than their *Talmud*.

It was uſed (though not as a *Sacrament*) by many other nations: [b] by the inhabitants of *Colchis*, the *Æthiopians*, the *Trogloditæ*, and the *Ægyptians*.

In a figurative ſenſe alluding unto this *ſacramentall rite*, we reade of three other ſorts of *Circumciſion* in the *Scripture*, ſo that in all there are foure mentioned

[a] *Zobar.Gen.* 17.

[b] *Alex.ab Alex. lib.2.cap.25. Herodot.l.2.Diodor.Sicul.lib.2. cap.1.It.l.4.c.3.*

ned, 1 *This of the fleſh.* 2 *Another of the heart.* 3 *A third of the lips.* 4 And a *fourth of the eares.* We are to conſider it in its proper acception, and here to obſerve, Firſt, the *time when* it was adminiſtred. Secondly, the *manner how.* Thirdly, the *penalty in caſe it was omitted.*

The *time* was the *eighth day*, yea the *eighth day* was ſo preciſely obſerved, that if it fell on the *Sabbath*, yet they *circumciſed* the childe; whence aroſe that ſaying among them; *Circumciſio pellit ſabbatum, Circumciſion driveth away the Sabbath*; or, the *Sabbath* giveth place to *Circumciſion.* And with this accordeth that of our *Saviour*, *Ye on the Sabbath day circumciſe a man, Ioan* 7.22. The *Iewes* ſuperſtitiouſly conceiting that each creatures perfection depended upon the ſanctification of one *Sabbath* day at leaſt, ſay that *God* did therefore enjoyne the *eighth day*, that one *Sabbath* might firſt paſſe over each male, before he ſhould be partaker of this Sacrament. But more probably we may ſay, that the reaſons why *God* would not ſuffer them to anticipate the *eighth day*, were, firſt to ſhew, that *God* in the matter of ſalvation, neither was, nor is *ſimply tyed to Sacraments*, for then there had beene no leſſe cruelty in *forbidding Circumciſion untill the eighth day*, then there was love in *permitting it upon the eighth.* Secondly, becauſe in this time of the *Moſaicall pædagogie*, there was a kinde of *legall uncleanneſſe* in which the creatures were thought to be, as remaining in their blood, for the *firſt ſeven dayes* after their birth, *Levit.* 22, 27. *It.* 12.2,3. Notwithſtanding *God* thought it not convenient to deferre it longer then eight dayes, for the comfort of the parents, which they received by a mature and ſeaſonable initiation of their children.

The manner how circumciſion was adminiſtred, I finde thus recorded; Some of thoſe that were preſent [c] held a veſſell full of duſt, into which they did caſt the foreskin being cut off. *Againe*, they prepared in the roome, a certaine [d] *void chaire* for *Elias*; which was done, partly in honour of him, for which reſpect alſo, as often as they fell on any difficult place in Scripture, they would ſay, [e] *Veniet Elias, & omnia enodabit*; *We know that Elias will come, and he will tell us all things*: but chiefly it was done becauſe they thought *Elias* to be preſent there in ſpirit, whoſe bodily comming they did, and doe daily expect. Theſe ceremonies are meerely *Iewiſh*, practiſed by the latter *Iewes*, but utterly unknowne in our *Saviour Chriſt* his time, and as it appeareth by the *Samaritane woman* her ſpeech, that proverbiall ſaying applyed now unto *Elias*, was of old applyed to *Chriſt*, *John* 4.25. *Thirdly*, he which ſupplyed the place of the *witneſſe*, or as we phraſe it, of the *Godfather*, [f] held the childe in his armes whiles it was *circumciſed*: this *Godfather* they called *Baal Berith*, and *Sandak*, that is, the *Maſter of the Covenant*. *Uriah the Prieſt*, and *Zachariah* the ſonne of *Ieberechiah*, are [g] thought to have beene *Godfathers* at the circumciſion of *Maher-ſhalal-haſh-baz*, *Eſay* 8.2. and from them the cuſtome of having *Godfathers in Baptiſme*, to have taken its originall. *Fourthly*, the parents named the childe, and in *Zacharies* time, it ſeemeth that in the naming of the infant, they had reſpect to ſome name of his anceſtors. *They ſaid unto her, there is none of thy kindred that is named with this name, Luke* 1.61. Other nations had their ſet dayes alſo after the birth, for the naming of their children. [h] The *Romans* gave names to their male children on the ninth day, to the female on the eighth. The [i] *Athenians* gave names on the tenth. [k] Others on the ſeventh. Theſe [l] dayes *Tertullian* calleth *Nominalia.* The *Grecians* beſides the tenth day on which they named the childe, they obſerved alſo the *fifth*,, [m] on which day the midwives took the childe, and ran about a fire made for the purpoſe, uſing that ceremony as a purification of themſelves and the childe; on this day the neighbours alſo ſent in *gifts*, or *ſmall tokens*; *Munera natalitia*; [n] from which cuſtome, that among *Chriſtians* of the *Godfathers* ſending gifts to the baptized infant, is thought to have flowne. But to returne againe to the rites of the *Iewes.* After the childe had beene *circumciſed*, the father ſaid; [o] *Bleſſed bee our Lord God, who hath ſanctified us with his precepts, and hath commanded us, that we ſhould cauſe this childe to enter into the Covenant of Abraham.* After this, the whole Church or company preſently replyed in this manner; [p] *As thou haſt made him to enter into the Covenant, ſo make him alſo to enter into the Law, into Matrimony, and into good works.*

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[c] *Paul. Fag. Deut.* 1.

[d] *Chriſto. Caſt. in Malac. c.* 3.

[e] *Mercerus in abbreviaturis*, היקו

[f] נוהגין דמי שמחזיק בן חברו למולו סנדק והלועזים קורין לו בעל ברית *Elias Thisbin* סנדק

[g] *Iun. & Trem. Eſ.* 8.2.

[h] *Plutar. prob.* 102. *Macrob. Sat. l.* 1. *c.* 16.

The *Penalty* for the omiſſion of *Circumciſion* runneth into this forme; *That ſoule ſhall be cut off from his people, Gen.*17.14. I underſtand the *penalty* to be pronounced againſt ſuch an omiſſion, which proceeded either from *contempt*, or *wilfull neglect.* In this caſe, the queſtion is, what is meant by this phraſe? *His ſoule ſhall be cut off from the people:* ſecondly, *who ought thus to be puniſht?* Whether the *childe* or the *parents*, and ſuch who *ſupply the place of parents?* For the firſt, beſides *Gods* ſecret action in puniſhing ſuch delinquents, me thinkes there is a rule of direction for the Church, how to proceed againſt ſuch in her diſcipline: if any underſtand here, by *cutting off* *ſuch*

Cæl Rhodig.l.21 cap.12.

[k] *Ariſt.hiſt. animal.lib.7.cap.12*

[l] *Tertul. de Idol. cap.16.*

[m] *Scholiaſt. Ariſtoph. in Luſiſtrat.p.886. It. Suidas in* ἀμφιδρόμια.

[n] *Stukius de conviv. lib.1.c.16.*

[o] ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו להכניסו בבריתו של אברהם אבינו *Moſes Kotſenſ. in tractat. Circumciſ fol.115.*

[p] כשם שהכנסתו לבריתכן תכניסנו לתורה ולחופה ולמעשים טובים *Moſes Kotſ. ibid.*

ſuch a mans ſoule from his people, the ſentence of *Excommunication*, or *caſting him out of the Synagogue*, I ſhall not oppoſe it; though I rather incline to thoſe, who underſtand hereby a *bodily death* inflicted upon ſuch an offender, in which ſenſe the phraſe is taken, *Exod.* 31.14. *whoſoever doth any worke in the Sabbath, that ſoule ſhall be cut off from among his people.* And it is very remarkable, that when *Moſes* his childe was *uncircumciſed*, the *Lord ſought to kill Moſes:* which, as it intimateth the puniſhment for this fault to be a *bodily death*; ſo it cleerely evinceth, that not the *childe* till he commeth to yeares of diſcretion, but the *parents* were liable to the puniſhment. The opinion of the *Rabbines* concerning this latter point, is thus delivered: [q] *If the Father circumciſe him not, then the Iudges are commanded to circumciſe him, and if it be unknowne to the Iudges, and they circumciſe him not, when he is waxen great, he is bound to circumciſe himſelfe, and every day that paſſeth over him, after he is waxen great, and he circumciſeth not himſelfe, loe he breaketh the Commandement.*

Here it may be demanded, how it is poſſible for a man, after once he hath been marked with the ſigne of *Circumciſion*, to blot out that character, and become *uncircumciſed?* for thus ſome *Iewes* for feare of *Antiochus*, made themſelves uncircumciſed, 1 *Mac.* 1. 16. Others for ſhame, after they were gained to the knowledge of Chriſt, and to the entertainment of the *Chriſtian faith, uncircumciſed themſelves*, 1 *Cor.* 7. 18. [r] The anſwer is, that this was done by *drawing up the foreskin* with a Chirurgion his inſtrument; & unto this, the *Apoſtle* in the fore-quoted place alludeth, μὴ ἐπισπάσθω, *Ne attrahat præputium.* This wicked invention is aſcribed unto *Eſau*, as the *firſt Author*, and practiſer thereof.

[q] *Moſes Kotſ. tract. circumciſ. fol.* 114. *col.* 4.

[r] *Epiphan. lib: domenſ. & pond. p.* 415. *It. Celſus l.* 7. *cap.* 25.

CHAP, II.

Of their firſt fruits, and their firſtlings, or firſt-borne.

THe uſe and end of their *firſt fruits*, was that the *after fruits* might be *conſecrated in them.* To this purpoſe they were enjoyned to offer the *firſt fruits of their trees*, which ſerved for food, *Levit.* 19.23.24. In which this order was obſerved; the *three firſt yeares* after the tree had beene planted, the fruits were counted *uncircumciſed*, and *uncleane*: it was unlawfull to *eat them, ſell them, or make any benefit of them*: on the *fourth yeare*, they were accounted *holy*, that is, either [a] they were given to the *Prieſts*, *Numb.* 18.12, 13. or the owners did eat them before the *Lord at Jeruſalem*, as they did their *ſecond tithe*: and this [b] *latter* is the common opinion of the *Hebrewes*. After the *fourth yeare*, they returned to the uſe of the owner: we may call theſe πρωτογεννήματα, *ſimply the firſt fruits.*

[a] והכהן יאכלנו *Sacerdos ea comedebat. Aben Eſra in hunc locum.*

[b] *Talmud Bab. in Magnaſher ſheni. cap.* 1.

Secondly, they were injoyned to pay yearly the *firſt fruits of every yeares increaſe*, and theſe we may call ἀπαρχὰς, and of them there were many ſorts. *Firſt*, *firſt fruits in the ſheafe*, *Levit.* 23.10. *Secondly*, *firſt fruits in two wave loaves*, *Levit.* 23.17. Theſe two bounded their harveſt, *that in the ſheafe* was offered in the *beginning of harveſt*, upon the fifteenth of *Niſan*, *the other of the loaves at the end*, upon their *Pentecoſt*: and *Levit.* 23. they are both called תנופה *Thenuphoh*, that is, *ſhake offerings*. *Thirdly*, there was *a firſt of the dough*, *Numb* 15.20. namely, a [c] *foure and twentieth part thereof*, given unto the *Prieſts*: which kinde

[c] חד מן עשרין וארבעה *Vzziel. Numb.* 15.20.

kinde of offering was obſerved, even when they were turned out of *Babylon, Nehem.* 10. 37. unto this S *Paul* hath reference, *Rom.*11.10. *If the firſt fruit bee holy, the lumpe is alſo holy. Fourthly*, they were to pay unto the *Prieſts*, the *firſt fruits of the threſhing-floore*, *Numb.* 15. 20. Theſe two laſt are called תרומות *Therumoth*, that is, *heave-offerings*, this the *heave-offering of the threſhing floore*; the other, *the heave offerings of the dough*, *Numb.*15.20. Under the name of *firſt fruits*, commonly Authors treat of no other, but this laſt, and wholly omit all the former ſorts: before we proceed to the explaining of the laſt, note with me the difference of theſe two words, *Thenuphoth*, and *Therumoth*, both ſignifie *ſhake-offerings, heave offerings, or wave-offerings*, but with this difference; [d] The *Therumoth*, was by a *waving of elevation*, lifting the oblation upward and downeward, to ſignifie that *God* was *Lord* both of heaven and earth. The *Thenuphoth*, was by a waving of *agitation*, waving it to and fro, from the right hand to the left, from the *Eaſt* to the *Weſt*, from the *North* to the *South*: by which kinde of *agitation*, they acknowledged *God* to be *Lord* of the whole world. Now, that we may know what theſe *firſt fruits of the threſhing floore were*, the *Rabbies*, and others following them, diſtinguiſh them into *two ſorts*: the firſt of theſe, was *firſt fruits* of ſeven things only; 1 *Wheat.* 2 *Barley.* 3 *Grapes.* 4 *Figges.* 5 *Pomegranets.* 6 *Olives.* 7 *Dates.* For all which, the Promiſed Land is commended, *Deut.* 8.8. [e]Theſe the *Talmudiſts* terme בכורים *Biccurim*; and when they treat of *firſt fruits*, they treat of them under this name, and underſtand by the name of *Biccurim* no other. Theſe, they ſay, are the *firſt fruits*, which the people are ſo often in the Law commanded

[d] *P.Fag.in pentat.*

[e] *R.Solom. Deut.*26.2.*It. Moſes Kotſenſ. fol.*201.*col.*4. 201.

ded to bring up unto the *Sanctuary*, at the *feaſt of Pentecoſt*, which was the end and cloſure of their harveſt, as was ſignified both by this oblation, and likewiſe by that of the *two wave loaves, Levit.* 23.17.

The ſecond, was paid of *Corne, Wine, Oyle, and the Fleece, Deut.* 18.4. *Numb.* 18.12. yea of all things elſe that the earth brought forth for mans food. Thus their *Doctors* are to be underſtood, where they ſay, [f] *Quicquid eduliorum ex terra incrementum capit, obnoxium eſt primitiis, Therumæ, & decimis.* This they call, תרומה *Theruma*, an *heave-offering*, the *Greeke* renders it, ἀφωρισμὸς, *A ſeparation*, becauſe this was a *conſecration, or ſetting apart of the Lords portion.* In alluſion unto this, I take S. *Paul* to have termed himſelfe ἀφωρισμένον εἰς εὐαγγέλιον, *ſeparated unto the Goſpell, Rom.* 1.1. ἀφωριεῖ Ἀαρὼν, *Aaron ſhall ſeparate the Levites*, ſo the *Greeke* renders it, but the *Originall* is, *Aaron ſhall wave the Levites, Numb.* 18.11. Againe, ἀφορίσατε, *Separate me Barnabas and Saul, Acts* 13.2. *Druſius* delivereth another reaſon, as hath beene ſaid in the *Chapter of the Phariſees.* But to proceed: the *Hebrewes* called this ſecond paiment, not only *Theruma ſimply*, but ſometimes [g] *Theruma gedola*, the *great heave-offering*, in compariſon of that *Tithe* which the *Levites* payed unto the *Prieſts*: for that was termed *Theruma magnaſher*, the *heave-offering of the tithe, Numb.* 18.26. which though it were *one of tenne*, in reſpect of that portion which the *Levites* received; yet it was but *one of an hundred*, in reſpect of the husbandmans ſtock, who payed the *Levites*: and thus it was a great deale leſſe, then the *great heave-offering*, as will preſently appeare. This (the *Hebrewes* ſay) the owners were not bound to bring up to *Ieruſalem*.

The *Law* preſcribed no ſet quantity to be paid, either

ther

[f] *Moſes Egypt. in Iad. part. 3. tract. de therumoth. c.* 2

[g] תרומה גדולה

ther in the *Biccurim*, or in the *Theruma*, but by *tradition*, they were taught to pay at leaſt the *ſixtieth* part in both, even in thoſe *ſeven things*, alſo paid under the name of *Biccurim*, or *firſt fruits*, as well as in their *heave offering* termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudiſts* do diſtinguiſh the *Biccurim*, from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*, and in truth, both of them are nothing elſe but the *heave-offering of the floore*, formerly mentioned out of *Num.* 15.20. My reaſons are theſe; 1. *Scripture* giveth no ſuch leave to keepe any part of their *firſt fruits* at home; if that could be proved, the diſtinction were warrantable. 2. *Scripture* doth not limit *firſt fruits* unto thoſe *ſeven kindes*, which alone goe under the name of *Biccurim*. 3. Themſelves confound both members; for in their *Biccurim*, they ſay, they paid, 1 *Wheat*. 2 *Barley*; In their *Theruma*, they ſay, they paid *corne*; as if under *corne*, *Wheat* and *Barley* were not contained. Some may ſay they paid their *Biccurim in the eare*, whiles the harveſt was yet ſtanding, and their *Theruma in Wheat and Barley ready threſhed and winnowed.* My reaſons why it cannot be ſo are theſe. 1. Becauſe then they ſhould pay *twice a ſixtieth part* in their corne. 2. Becauſe the corn offered in the ſheafe was but a little quantity, and it was offered, not at their *Pentecoſt* when their harveſt *ended*, but at their *Paſſeover* when their harveſt *began*, *Levit.* 23.10. Whereas their *Biccurim* or *firſt fruits* were alwayes offered at their *Pentecoſt*.

But omitting further proofes, I proceed to ſhew the ground, why in this *heave-offering of the floore*, at leaſt a *ſixtieth part* was preſcribed: it is grounded upon that of the *Prophet Ezekiel*, This is the oblation that ye ſhall offer, the *ſixth part of an Ephah out of an Homer*, *Ezek.* 45.13. that is, the *ſixtieth part of the whole*, becauſe an *Homer* containeth ten *Ephahs*. Hence they took that diſtinction of theſe offerings.* Some, they ſay, gave the *fortieth part of their increaſe*: this, becauſe it was the greateſt quantity given in this kinde of oblations, they termed, [h] *Theruma oculi boni, The oblation of a faire eye*: others (though they were not ſo liberall as the former, yet that they might not be reputed niggardly) gave a *fiftieth part*, and this they termed [i] *Theruma mediana, the oblation of a middle eye*: others, whom they reputed ſordid, gave juſt a *ſixtieth part*, leſſe then which they could not give, this they termed [k] *Theruma oculi mali, the oblation of an evill eye*; ſo that the payment of theſe was bounded by the tradition of the *Elders*, betweene the *ſixtieth* and the *fortieth part*: but the [l] *Phariſees* that they might be *holy above others*, made their bounds the *fiftieth* and the *thirtieth part*; ſo that he was reputed *ſordid* with them that paid the *fiftieth part*; and none liberall except he paid the *Thirtieth*. The manner how theſe firſt fruits termed *Biccurim* were paid, is at large ſet downe, *Deut.* 26. But in time of the *Prophets* other *ceremonies* ſeeme to have beene received, of which the *Hebrew Doctors* ſay thus: [m] *When they carried up their firſt fruits, all the Citeis that were in a County, gathered together to the chiefe City of the County, to the end that they might not go up alone; for it is ſaid, In the multitude of people is the Kings honour, Prov.* 14. 28. *And they came and lodged all night in the ſtreets of the City and went not into houſes for fear of pollution: & in the morning the Governour ſaid, Ariſe, and let us goe up to Sion, the Citie of the Lord our God. And before them went a Bull which had his hornes covered with Gold, and*

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* *Selom Iarchi. Deut.* 18.4. *Item Hieronym. in Ezek.* 45. *fol.* 260.

[h] תרומה עין יפה *Theruma gnajin jopha.*

[i] תרומה בינונית *Theruma benonith.*

[k] תרומה עין רעה *Theruma gnajin ragna.*

[l] *Epiphan. contr. Phariſ. pag.* 11.

[m] *Maimon. in Biccurim. cap.* 4. *ſect.* 16.

*an Olive Garland on his head, to ſignifie the firſt fruits of the ſeven kindes of fruits. There was likewiſe a pipe ſtrook up before them, untill they came neere to Ieruſalem, and all the way as they went, they ſang, I rejoyced in them that ſaid unto me, we will go into the houſe of the Lord, &c. Pſal.*122. Unto this, and other like manner of ſolemne aſſemblies, the *Prophet* hath reference, ſaying, *Ye ſhall have a ſong as in a night when an holy ſolemnity is kept, and gladneſſe of heart, as when one goeth with a pipe to come unto the mountaine of the Lord, Eſay* 30. 29.

The *firſtlings*, or *firſt-borne* of man and beaſt, the *Lord* challenged as his own, *Exod.*13. The ground of this Law was, becauſe *God ſmote all the firſt-borne in Ægypt from man to beaſt, but ſpared the Iſraelites*; for a perpetuall memory of which benefit, he commanded them to ſanctifie all their *firſt borne males* unto him. Now the *firſt-borne of men, and uncleane beaſts*, were redeemed for five ſilver ſhekels of the *Sanctuary*, paid unto the *Prieſts* for each of them, *Numb.*18. 15,16. Unto this Saint *Peter* alludeth, ſaying, *We are not redeemed with corruptible things, as ſilver and gold*, 1 *Peter* 1.18. The *firſt-lings of cleane beaſts* ought to be ſacrificed, their blood to be ſprinkled on the Altar, their fat to be burnt for a burnt offering, and their fleſh to returne to the *Prieſts*.

Obſerve how *God* would be honoured by the *firſtlings of men and cattell*; by the *firſt fruits of trees, and of the earth, in the ſheafe, in the threſhing-floore, in the dough, in the loaves*; All which teach us *to conſecrate the firſt and prime of our yeares unto the Lord*.

Chap. III.

Of Tithes.

WE are here to enquire; *Firſt, what things* in generall were tithable: *Secondly*, how many *kindes of tithes* there were: *Thirdly*, the *time* when each ſort of *tithe* began to be *titheable.*

Firſt, their yearely encreaſe, was either *cattell*, *fruits of the trees*, or *fruits of the land*, of [a] *all theſe* they payed *tithes*, even to mint, aniſe, and cumine. *Theſe things they ought not to leave undone*, *Matth.*23.23.

Secondly, the *ſorts of tithes*, payed out of the fruits, both of the trees, and the land, by the Husbandman, were *two*, payed in this manner: When the Harveſt had beene ended, and all gathered, then the Husbandman laid aſide his *great Therumma*, otherwiſe called the *firſt fruits of his threſhing-floore*, of which it hath beene ſpoken in the *Chapter of firſt fruits.* This being done, then out of the remainder he paid a *tenth part* unto the *Levites*, and this they termed * *Magnaſher riſchon*, the *firſt tithe*, *Tob.*1.7. this was alwayes paid in kind, & as it ſeemeth to me, it was not brought up to *Jeruſalem* by the Husbandman, ([b] others think otherwiſe) but payed unto the *Levites* in the ſeverall Cities of tillage, *Neh.* 10.37. out of this *firſt tithe* the *Levites* paid a *tenth portion* unto the *Prieſts*, this they termed * *Magnaſher min ham-magnaſher, the tithe of the Tithes*, *Neh.* 10. 38. and *Decima ſanctitatum*, the *tithe of holy things*, 2 *Chron.*31.6. this the *Levites* brought up to the houſe of *God*, *Neh.* 10. 38. When the *Levites* had paid this tenth portion unto the *Prieſts*, then the *Levites* and their families might

[a] *Vid.Sixtin.Amama de decimis*

* מעשר ראשון

[b] *Decimæ primæ neceſſario aut à colono ipſo aut ejus vicario Hieroſolymas deportandæ erant. Sixtin.Amama de decimis.*

* מעשר מן המעשר

might eat the remainder of the firſt tithe, in any place, even out of *Ieruſalem*, *Numb.*18.31.

This *firſt tithe* being paid, the Husbandman paid out of that which remained a *ſecond tithe*; this the Husbandman might pay in kinde if he pleaſed, or if he would, he might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fifth part, ſo that what in kinde was *ten in the hundred*, that changed into money, was *twelve in the hundred*. This the Husbandman brought up unto *Ieruſalem*, and made a kinde of *Love-feaſt* therewith, unto which he invited the *Prieſts* and *Levites*, only every *third yeare* he carried it not to *Ieruſalem*, *but ſpent it at home within his own gates*, upon the *Levites*, *the fatherleſſe*, *the widowes*, *and the poore*, *Deut*,14.28. [a] They reckoned their *third yeare* from the *Sabbaticall yeare*, on which the Land reſted; ſo that the *firſt* and *ſecond Tithe* was payed by the Husbandman, the *firſt*, *ſecond*, *fourth*, *and fifth yeares after the Sabbaticall yeare*; but upon the *third* and *ſixth years*, only the *firſt Tithe* was payed to the *Levites*, and the *ſecond* was ſpent at home. Hence in reſpect of the *kindes*, this is called [b] *Magnaſher ſcheni*, the *ſecond tithe*, *Tobit* 1.7. in reſpect it was payed to the poore every *third yeare*, it is called [c] *Magnaſher gnani*, πτωχοδεκάτου, *the poore mans tithe*, and [d] *Magnaſher ſcheliſchi*, *the third tithe*, *Tob*.1.1. On thoſe yeares on which it was carried up to *Ieruſalem*, it ought of neceſſity to be eaten within the *court of the Temple*, *Deut*.14.26. and by the *third tithe* we are to underſtand the *poore mans tithe on the third yeare*, which yeare is termed *a yeare of tithes*, *Deut*.26.12.

They likewiſe *tithed their cattell*. *Of their bullocks, and their ſheep, and all that paſſed under the rod, the tenth*

[a] *Moſes Kotſen. tract. de decima ſecunda, fol.*199.

[b] מעשר שני

[c] מעשר עני

[d] מעשר שלישי

was holy to the Lord, Levit. 27.32. Some Expoſitors underſtand by this phraſe of *paſſing under the rod*, that all cattell are *titheable* which live under the *cuſtody of a keeper*, as if there were alluſion to the *ſhepherds ſtaff*, or *keepers rod* which they uſe in keeping their cattell. The *Hebrewes* more probably underſtand hereby, the *manner of their decimation* or *tithing* their cattell, which was as followeth. [d] *He that hath Lambes (or Bullocks) thus ſeparateth his tenth, he gathereth all his lambes, and all his bullocks into a fold, to which he maketh a little doore, that two cannot go forth together; their dams are placed without the doore, to the end, that the lambes hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which commeth forth, whether it be male or female, perfect, or blemiſhed, he marketh it with a red marke, ſaying, This is for tithe.* At this day the *Iewes* though they are not in their owne Countrey, neither have any *Leviticall Prieſthood*, yet thoſe who will be reputed religious among them, do diſtribute in *lieu* of Tithes, the tenth of their increaſe unto the poore, being perſwaded, that *God* doth bleſſe their eſtates the more: for their uſuall Proverbe is, [e] *Thegnaſher; biſchbilſche thegnaſher*; that is, *Pay tithes, that thou mayſt be rich.*

[d] *Solomon Iarchi, Levit.* 27. 32. *& Maimon. de primogen. c.*7, *Sect.*1.5.

[e] תעשר בשביל שתעשר

The *time* of the yeare from which they reckoned *tithes*, was different. For [f] *beaſts* they counted the year from *Elul* to *Elul*, that is, from *Auguſt* to *Auguſt*, [g] for *graine, pulſe*, and *herbs*, from *Tiſri* to *Tiſri*, that is, from *September* to *September*: for the *fruits of trees*, from *Schebat* to *Schebat*, that is, from *Ianuary* to *Ianuary*.

[f] *Talmud. tract. de novo anno ad initium Buxtorf. Synag. Iud. cap.* 12.

[g] *Moſes Kotſen. in præcep. affirm.* 136.

In this *Synopſis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Iſraels* tithing is ſet downe.

The Huſbandman had growing	6000	Buſhels in one yeare.
	100	Buſhels was the leaſt that could be paid by the Huſbandman to the *Prieſts*, for the firſt fruits of the threſhing floore.
	5900	Buſhels remaind to the huſbandman, out of which he payed two Tithes.
	590	Buſhels were the firſt tithe to the *Levites*.
	59	Buſhels the *Levites* paid the *Prieſts*, which was called the *tithe of the tithes*.
	5310	Buſhels remained to the Huſbandman, out of wch he paid his *ſecond tithe*.
	531	Buſhels were the *ſecond tithe*.
	4779	Buſhels remained to the Huſbandman as his own, all being paid.
	1121	Buſhels are the ſum of both Tithes joyned together, which is above a 6th part of the whole, namely, *nineteene* out of an 100.

We are to know moreover, that through the corruption of the times, in time of *Hezekiahs* reigne, Tithes began generally to be neglected, in ſo much that when *Overſeers* were appointed to looke to the true payment thereof, 2 *Chro*.31.13. Notwithſtanding, partly through the negligence of the *Overſeers*, partly through the *covetouſneſſe* of the *people*, about one hundred thirty yeares before our *Saviours Incarnation*, corruption ſo prevailed, that the people in a manner *neglected all tithes*, yea none or very few payed, either their *firſt*, *ſecond*, or *poore mans tithe*, only they paid the *great heave offering* juſtly. For this reaſon (ſaith [h] *Moſes Kotſenſis*) *in the dayes of Iohn the Prieſt, who ſucceeded Simeon the juſt*, (I take it he meaneth *Iohannes Hyrcanus*) their great Court termed their *Sanhedrim*, made a decree that more faithfull *Overſeers* ſhould be appointed for the tithes. At this time many things became queſtionable, whether they were titheable or no; whence the high Court of their *Sanhedrim* decreed, that in the *things doubtfull* (which they termed דמאי *Demai*) [i] though they paid neither *firſt*, nor *poore mans tithe*, yet they paid *a ſecond tithe, and a ſmall heave-offering*; namely, אחד ממאה *One part of an hundred*: *Mint, Aniſe and Cummine*, ſeemeth to have beene of theſe *doubtfull things*, in which, though the decree of the *Sanhedrim* required but *one in the hundred*, yet the *Phariſees* would pay a juſt tenth, *Matth.* 23.23. and hence it is, that they boaſted, *They gave tithes of all that they poſſeſſed, Luke* 18.12. In which they outſtripped the other *Iewes*, who in theſe payments, took the liberty granted them by the *Sanhedrim*.

[h] *Moſes Kotſenſ. fol.* 199. *col.* 3.

[i] *Moſes Kotſenſ. ibid.*

Chap. IV.

Of their Marriages.

In this Chapter of their *Marriages*, we are to conſider; *Firſt*, the diſtinction of their *wiues*. *Secondly*, the *manner of their betrothings*. *Thirdly*, the *rites and ceremonies of their marriage*. *Laſtly*, the *forme of their divorce*. The *Patriarks* in the *Old Teſtament*, had many of them *two ſorts of wives*, both of them were *reputed lawfull*, and *true wives*, and therefore the children of both were accounted *legitimate*. The *Hebrew* commonly called the one נשים *Naſchim*, *Primarie-wives*, married with nuptiall ceremonies and rites requiſite. Some derive the word from נשה *Naſcha*, *Oblitus fuit, quaſi obliviosæ dictæ*, becauſe for the moſt part, *Womens memory is not ſo ſtrong as Mens*: but they think not amiſſe, who ſay, that *women* are ſo called from *oblivion*, or *forgetfulneſſe*, becauſe the fathers family is *forgotten*, and in a manner *extinct in their daughters, when they are married*. Hence proceeds that common ſaying of the *Hebrewes*, [a] *Familia matris, non vocatur familia*: and for the contrary reaſon, a *male childe* is called זכר *Zacar*, from his *memory*, *becauſe the memory of the father is preſerved in the* [b] *ſonne*, according to that ſpeech of *Abſalom*, *I have no ſonne to keepe my name in remembrance*, 2 *Sam.* 18.18.

The other ſort of wives, they call [c] *Pillagſchim*, *Secundary wives*, or *halfe-wives*; the *Engliſh* tranſlates them *Concubines*, and that not unfitly, for ſometimes the *Hebrew* word it ſelfe denoteth an *Infamous ſtrumpet*, or *common harlot*.

The differences between theſe *Concubines*, and the *chiefe or primary wives*, are many. 1. A *diſparity* in their authority, or houſhold government: the *Wife* was as *miſtreſſe*, the *Concubine* as an *hand*-maid, or *ſervant*. She had only *Ius tori*, a true and lawfull *right unto the mariage bed*, as the chiefe wife had; otherwiſe ſhe was in all reſpects inferiour. And this appeareth in the hiſtory of *Sarah* and *Hagar*. Secondly, the *betrothing* was different: the *chiefe wife*, at her eſpouſals, received from her huſband certaine *gifts and tokens*, as pledges and ceremonies of the contract. Thus *Abrahams*

[a] משפחה אם אינה קרויה משפחה *Aben. Eſra Num.* 1.2.

[b] *Eandem prolis maſculæ rationem habitam apud Græcos teſtatur Euripides.* Στύλοι γὰρ οἴκων παῖδες ἄρσενες.

[c] פילגש *Uxor ſecundaria vocem compoſitam eſſe aiunt ex* פלג *Dividere, &* אשה *Uxor, quaſi uxor diviſa & dimidia.*

hams ſteward(who is probably thought to be *Eliezer*, of whom we read,*Gen.*15.2.) gave in *Iſaaks* name unto *Rebecca*, *jewels of ſilver, and jewels of gold, and raiment*,*Gen.*24.53. This cuſtome was in uſe alſo among the *Grecians*,who called theſe gifts [d] Εδνα,[e] Moreover *the chiefe wife* likewiſe received from her huſband, *a bill of writing*, or *matrimoniall letters*; whereas the *Concubine* received neither *ſuch gifts*, nor *ſuch letters*. *Thirdly*,only the *children of the chiefe wife ſucceeded the father in his inheritance;the children of the Concubine received gifts or legacies: Abraham gave all his goods to Iſaak:* but unto the *ſons of the Concubines* which *Abraham* had,*Abraham gave gifts*,*Gen.*25.5,6. And here, by the way,we may take notice, that the *firſt borne*, by right of primogeniture, received a *double portion of his fathers goods*: *The father ſhall give him a double portion of all that he hath, for he is the firſt of his ſtrength*,*Deut.*21.17.Unto this cuſtome the *Prophet Eliſha's* ſpeech alludeth,when he prayeth *Elijah*,that his ſpirit might be *double* upon him,2 *King.*1.9.that is,that he might have a *double portion of the ſpirit*, in *compariſon of the other Prophets*, or rather the *ſons of the Prophets*, amongſt whom he obtained the place of an *elder brother*, and therfore praieth for the *right of primogeniture*:ſo that we are not to underſtand him,as if he did ambitiouſly deſire a greater meaſure of the ſpirit, than reſted upō his *Maſter*,but that he deſired to excell the other *remaining Prophets*,unto whom afterward he became a *Father*. The [f] *Hebr.*phraſe is in both places the ſame.

Secondly,in their *betrothing* we are to conſider, 1. The *diſtance of time* between the *eſpouſals*,and the *confirmation* of their marriage, wch ſome have conceited to have been *a full yeare*, at leaſt *ten moneths*, and this they obſerve from *Rebecca*,her brother and mothers anſwer

[d] Τάων ἥν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω. Homer. Iliad. 9. vid. etiam Suid. in Εδνα.

[e] D.Kimchi. 2 Sam.5.15.

[f] פי שנים *partem duorum.*

anſwer unto *Abrahams* ſervant, deſiring that the Maid might not depart preſently, but remaine after the eſpouſals at leaſt *ten dayes*, *Geneſ.* 24. 55. Which text they interpret [g] *ten moneths*, underſtanding thereby, that which elſewhere is phraſed [h] *a yeare of dayes*, *Gen.* 41. 1. But if we ſhould yeeld this interpretation (although our *Engliſh at leaſt ten dayes*, is more agreeable unto the *Septuagint* and the *Originall*) yet it followeth not, that this time was craved for the fulfilling of any preſcribed diſtance betweene the eſpouſals and the mariage, but rather, it implyeth the tender affection of the mother towards her daughter, as being loth ſo ſuddenly to part with her. Notwithſtanding, it is not unlikely that there was a competent diſtance of time, betweene the *firſt affiancing* and the *confirmation of the mariage* though not *preſcribed*, or *limited to any ſet number of dayes, weeks or moneths*. The *ſecond* thing conſiderable in their betrothing, is to enquire the *manner of their contracting*, which might be done in *Iſrael*, three wayes: Firſt, [i] *By a peece of money*. Secondly, *By writing*. Thirdly, *By copulation, and all theſe in the preſence of witneſſes*: *By a peece of money*, though it were but a farthing, or the worth thereof, at which time, the man uſed this, or the like forme of words; [k] *Loe thou art betrothed unto me*: And he gave her the money before witneſſes. *By bill*, and then he wrote the like forme of words; *Bee thou betrothed unto me*: which he gave her before witneſſes; and it was written with her name in it, elſe it was no betrothing. *By copulation*, & then he ſaid likewiſe, *Loe thou ſhalt be betrothed unto me by copulation*, and ſo he was united unto her before two witneſſes, after which copulation, ſhe was his betrothed wife. If he lay with her by way of *fornication*, and not by the

name

[g] *Onkelos*, & *R. Solomon.*

[h] שנתים ימים *Duorum annorum dierum.*

[i] בכסף או בשטר או בביאת וכולן בעדים *Moſes Kotſenſ. fol.* 124.

[k] הריאת מקודשתלי *Maimon. in Iſchoth, c.* 3. *ſect.* 1.

name of betrothing; or if it were by *themſelves*, without the *fore-acquainting of witneſſes*, it was *no betrothing*; however he might not lye with her the ſecond time, before the marriage was accompliſhed. And though the betrothing might be *any of theſe three wayes*, yet uſually it was by a *peece of money*; and if they would, they might do it by *writing*; but *betrothing by copulation* was forbidden by the wiſe men of *Iſrael*; and who ſo did it, was chaſtiſed with rods; howbeit the betrothing ſtood in force. Theſe ſolemnities in *betrothing*, were performed by the man and woman, under a tent or canopie made for the purpoſe, called in their language [l] *Chuppa, a Tabernacle or Tent*: to this the *Pſalmiſt* alludeth, *Pſal.* 19.4.5. In them hath he ſet a *Tabernacle* for the *Sunne*, which as a *Bridegroome*, comming out of his *chamber*, rejoyceth as a ſtrong man to runne a race.

[l] חופה *Elias Thisbit.*

Thirdly, the rites and ceremonies of their mariage, were performed in the aſſembly of *tenne men at leaſt*, with bleſſings and thankſgiving unto *God*, whence the houſe it ſelfe was called [m] *Bèth hillula*, the *houſe of praiſe*; and their *mariage ſong*, [n] *Hillulim*, *praiſes*. The *Bridegroomes intimate friends* which accompanied him, and ſung this *Epithalamium* or *mariage ſong*, were termed υἱοὶ τοῦ νυμφῶνος, *children of the bridechamber*, *Mat.* 9.15. Such I conceive thoſe *thirty companions* to have been which *Sampſon* aſſociated to himſelfe, *Iudg.* 14.11. The *forme of this phraſe or bleſſing*, is at large deſcribed by *Genebrard*, and the ſum therof is this: The chiefe of theſe companions taketh a cup, and bleſſeth it, ſaying, *Bleſſed art thou, O Lord our God, the King of the world, which createſt the fruit of the vine*: Afterward thē he ſaith *Bleſſed be the Lord our God, the King of the world, who hath created man after his own image, according to*

[m] בית הלולא

[n] הלולים

the image of his own likeneſſe, and hath thereby prepared unto himſelfe an everlaſting building, bleſſed be thou O Lord, who haſt created him. Then followeth againe; *Bleſſed art thou, O Lord our God, who haſt created joy and gladneſſe, the bridegroome and the bride, charity and brotherly love, rejoycing and pleaſure, peace and ſociety: I beſeech thee, O Lord, let there ſuddenly be heard in the cities of Judah, and the ſtreets of Ieruſalem, the voice of joy and gladneſſe, the voice of the bridegroome and the bride: the voice of exultation in the bride chamber is ſweeter then any feaſt, & children ſweeter then the ſweetneſſe of a ſong:* and this being ended, he drinketh to the married couple.

This cuſtome of *praiſing God* at ſuch times was not needleſſe, or ſuperfluous, for the *fruit of the womb* was expected as a *ſpeciall bleſſing* frõ God, and ſo acknowledged by them in that ſaying, That *four keyes* were in the hand of him, who was the *Lord* of the whole world, which were committed neither to *Angell* nor *Seraphim*; Namely, [o] *Clavis pluviæ, clavis cibationis, clauis ſepulchrorũ, & clavis ſterilitatis.* Concerning the *key of raine*, thus ſpeaketh the Scripture, *The Lord will open to thee his good treaſure, Deut.* 28. Concerning the *key of food, Thou openeſt thy hands, Pſal.* 145. Concerning *the key of the grave, When I ſhall open your Sepulchers, Ezek* 37. Concerning the *key of barrenneſſe, God remembred Rachel and opened her wombe, Gen.* 30. Whereby is intimated, that theſe foure things, *God hath reſerved in his own hand and cuſtody*; Namely, *Raine, food, the raiſing of our bodies, and the procreation of children.*

The *time of the mariage feaſt* appeareth cleerely to have beene, *uſually* [p] *ſeven dayes. Sampſon* continued his *feaſt ſeven dayes, Iudg.* 14. 10, 11. And of this *ſeven dayes feaſt*, [q] *Divines* do underſtand that ſpeech of *Labans*

[o] מפתח מט רא מפתח פרנסה מפתח קבריא מפתח עקרתא *Targum Hieroſol. Gen.* 30. 21.

[p] *Vid. Shisbit. in* החן

[q] *Auguſt. quæſt. ſuper Gen.* 88.

Labans unto *Iacob*, concerning *Leah*: *fulfill her weeke*, and we will alſo give thee this, *Gen.* 29.27. in which ſpeech, it is thought that *Laban* did deſire *Jacob*, not to reject and turn away *Leah*, but to confirme the preſent mariage, by fulfilling the *uſuall daies of her mariage feaſt.* From this cuſtome, together with the practiſe of *Ioſeph*, mourning ſeven dayes for his father, *Gen.* 15.10. aroſe that uſuall proverbe among the *Iewes*, *Septem ad convivium*, *ſeptem ad luctum.* The chiefe governour of the feaſt was called,[r] *Baal miſchte*; which name is fitly expreſſed by being called *the* [s] *ruler of the feaſt*, *John* 2.9. The *moderne Iewes in Italy*, when they invite any to *a mariage feaſt*, uſe this forme of words, *Such a one, or ſuch a one intreateth you to credite his daughters mariage, with your preſence at the feaſt, &c.* Then he which is invited replyeth, [t] *Mazal tob*: which ſome interpret to be the wiſhing of *good luck* in generall; but I rather think, that hereby was wiſhed to the maried parties, *a ſpeciall bleſſing in the procreation of children*: whence the *wedding ring*, given unto the Bridewife, had [u] this inſcription or poſie, *Mazal tob*; and the *Hebrewes* called the Planet *Iupiter*, *Mazal*, whoſe influence they thought to be of great efficacy and force for generation: but in truth, *Mazal* ſignifieth any other Planet or Star in the Heaven, according to that *Hebrew* Proverbe; [x] *There is no herbe in the earth, which hath not a Mazal, or Star in the Firmament anſwering it, and ſtriking it, ſaying, Grow.* Now *tob* ſignifieth good, ſo that the phraſe ſoundeth as much as, *Be it done in a good hour*, or *under a good Planet*

At the time of the mariage alſo, the man gave his wife a *dowry bill*, which the *Scrivener wrote*, and the Bridegroome paid for, whereby hee endowed his ſpouſ, if ſhe were a *Virgin*, with 200 denyers (that is,

fifty

[r] בעל משתה

[s] Ἀρχιτρίκλινος

[t] מזל טוב *Stukius de conviv.l.2.c.3.*

[u] *Munſter. Gen.* 30.

[x] *Non eſt tibi ulla herba inferius cui non ſit Mazal in firmamento, & ferit ipſam τὸ Mazal, & dicit ei, Creſce.*

fifty ſhekels) and if ſhe had beene maried before, wth an hundred denyers (that is, twenty five ſhekels) and this was called the *root* or *principall of the dowry*: the *dowry* might not be leſſe, but more, ſo much as he would, though it were to a talent of gold. There is mention of a *contract* betweene *Tobias* and *Sara*, and that was performed, *not by a Scrivener*, but by *Raguel*, the womans father; where we may obſerve, that before the writing of this bill, there was a *giving of the woman unto her husband.* The forme of words there uſed is, *Behold, take her after the Law of Moſes*, *Tobit* 7.16. A copy of this dowry-bill is taken by *Bertram*, out of the *Babylon Talmud.* The words thereof are thus; [y] *Vpon the ſixth day of the weeke, the fourth of the moneth Sivan, in the yeare five thouſand two hundred fifty foure of the creation of the world, according to the computation which we uſe here at Maſſilia, a City which is ſituate neere the Sea ſhoar, the Bridegroome Rabbi Moſes, the ſon of Rabbi Iehuda, ſaid unto the Bridewife Clarona, the daughter of Rabbi David, the ſonne of Rabbi Moſes, a Citizen of Lisbon; Be unto me a wife according to the law of Moſes and Iſrael; and I according to the word of God, will worſhip, honour, maintaine, and governe thee, according to the manner of the husbands among the Iews, which do worſhip, honour, maintaine, and governe their wives faithfully. I alſo do beſtow upon thee, the dowry of thy virginity, two hundred deniers in ſilver, which belong unto thee by the law; and moreover, thy food, thy apparell, and ſufficient neceſſaries, as likewiſe the knowledge of thee, according to the cuſtome of all the earth.* Thus *Clarona* the *Virgin* reſted, and became a *wife* to *Rabbi Moſes*, the ſon of *Iehuda* the Bridegroome.

After the mariage was finiſhed, then the wife might challenge from her huſband three things as

[y] *Talmud. Bab. vid. Buxtorf. Grammatic. Chald* p.383.

debt. 1. *Food.* 2. *Apparell.* 3. *Cohabitation*, or *the right of the bed*; which they note from *Exod.* 21.10. where it is ſaid, if he take him another wife, *her food, her raiment, and her duty of mariage ſhall he not diminiſh.* And unto this the *Apoſtle* alludeth, calling it, *Due benevolence*, 1 *Cor.* 7.3.

The wife whẽ ſhe was firſt preſented unto her husband, covered her head with a *veile*, in token of *ſubjection*. *Rebecca* took a *veile*, and covered her ſelfe, (*Gen.* 24.65.) & for this cauſe (namely in *ſigne of ſubjection*) ought the woman to have power on her head, 1 *Cor.* 11.10. where by *power*, the *Apoſtle* underſtandeth a *veile*. Doe any ask the queſtion, why he ſhould denote this *veile* by the name of *power*, eſpecially ſeeing it was in *token of ſubjection?* The *Apoſtle* being an *Hebrew* of the *Hebrewes*, might have reſpect to the *Hebrew* word [z] *Radid*, ſignifying a *veile*, which commeth from the root *Radad*, to *bear rule and authority*, and ſo might uſe the *Greek* word, ſignifying [a] *power*, in the ſame ſenſe as the *Hebrewes* did. And in truth, what is this *ſubjection* to the huſband, but a kinde of *power* and *protection* derived unto the *wife*, in compariſon of her former ſtate, being a *virgin?* & therefore in caſe her huſband was jealous of her, amongſt other tokens of ſorrow, ſhe was commanded to ſtand at her triall with her [b] *head uncovered*, *Numb.* 5.18. intimating thereby, that if ſhe could not then cleare her ſelfe, ſhe was from thence forward deprived of all *power*, which heretofore ſhe enjoyed by the meanes of her husband.

After the mariage was finiſhed, ſometimes there was permitted a *Bill of divorce*; this, the *Hebrews* called [c] *Sepher Kerithuth*, *A bill of cutting off*, becauſe the woman is by this meanes *cut off from her husbands family*. [d] *Ten things were* thought requiſite as the *root*

and

[z] רדיד *Velamen mulieris, à verbo* רדד *Subjecit.*

[a] Ἐξȣσία.

[b] בלא רדיד *Sine Radid.* ἄνευ ἐξȣσίας. *Sic ego interpretor verba Maimon. in Sota. ca.* 3. *ſect.* 5.

[c] ספר כריתות *Grece* βιβλίον ἀποστασίȣ.

[d] *Maimon. de divort. c.* 1. *ſect.* 1

and foundation of a *divorce.* 1. *That a man put her not away but of his own will.* 2. *That he put her away by writing, not by any other thing.* 3. *That the matter of the writing be to divorce her, and put her away out of her poſſeſſion.* 4. *That the matter of that divorcement be between him and her.* 5. *That it be written by her name.* 6. *That there be no action wanting, after the writing thereof, ſave the delivery of it unto her.* 7. *That he give it unto her.* 8. *That he give it her before witneſſes.* 9. *That he give it her by the law of divorces.* 10. *That it be the husband or his deputy, that delivereth it unto her.* The forme or coppy of this *Bill of divorcement was,* as it followeth;

[e] *Upon ſuch a day of the weeke, ſuch and ſuch of the moneth N. ſuch or ſuch an yeare of the creation of the world, according to the computation which wee uſe here in this City N. ſituate neere the river N. that I of the countrey of N. the ſonne of Rabbi N. of the countrey of N. But now I dwelling in ſuch or ſuch a place, neere ſuch or ſuch a river, have deſired of mine owne free will, without any coaction, and have divorced, diſmiſſed, and caſt out thee, thee I ſay, thee my wife N. of the countrey of N. the daughter of Rabbi N. dwelling in ſuch or ſuch a countrey, and dwelling now in ſuch or ſuch a place, ſituate neere ſuch or ſuch a river, which haſt beene my wife heretofore; but now I do divorce thee, diſmiſſe thee, and caſt thee out, that thou mayeſt bee free, and have the rule of thy ſelfe, to depart and to marry with any other man, whom thou wilt; and let no man be refuſed by thee for me, frō this day forward for ever. Thus be thou lawfull for any man, & this ſhall be to thee from me, a bill of ſeparation, a bill of divorce, & a letter of diſmiſſion.*

According to the Law
of Moſes and Iſrael.
N. the ſonne of N. witneſſe.
N. the ſonne of N. witneſſe.

This

[e] *Hæc forma reperitur apud Moſem Kotſenſem. fol.* 133. *Aliud exemplar ibidem habeatur. It. in Moſe Ægyptio part.* 2. *fol.* 59. *unde deſumpta eſt hæc teſtium ſubſcriptio quam appoſuimus.*

This *bill* was written by a [f] *Scrivener*, or *publicke Notary*. And [g] furthermore, a woman being *divorced*, or otherwiſe *a widow*, it was not lawfull for her to marry againe, till ſhe had *taried ninety dayes, beſides the day of her divorce, or of her husbands death, and her laſt eſpouſals: to the end that he might be knowne whether ſhe were with childe or no, and that there might be proofe, whether it were the ſeed of her firſt husband or the ſecond.*

[f] *Solomon Barchi.Hoſ.c.*1.10.
[g] *Maimon. de divort.cap.*11. *ſect.*18.

It was a common cuſtome among the *Romans*, about the time of our *Saviours* birth, even for the women to *divorce* their *husbands*, and to *marry* againe at their pleaſure. Of this, *Heathen* Authors ſpeak:

--- Sic fiunt octo mariti.
Quinque per autumnos.
*Iuvenal. Satyr.*6.*verſ.*230.
Et nubet decimo jam Thelesina viro.
*Martial.lib.*8.

[h] *Non conſulum, ſed meritorum numero annos ſuos computant, &c.* The bill tendred by the woman, was termed [i] γράμματα ἀπολείψεως, *Letters of forſaking, not letters of cutting off, or putting away.* This ſame practice was in uſe alſo among the *Hebrewes.* Hence is that ſaying of our Saviour: *If a woman ſhall put away her husband, and be maried to another, &c. Mark* 10.12. Now although, at that time humane lawes forbad not *mariages renewed with others upon ſuch divorces*, yet *Gods* law condemned both ſuch *divorces*, and ſuch *mariages*, and before *God*, perſons marying after ſuch divorcements, were reputed *digamites*, that is, to have *two husbands, or two wives.* For this reaſon, a *Miniſter* above others is commanded to be μιᾶς γυναικὸς ἀνὴρ, *The husband of one wife*, 1 *Tim.*3.2. And the *woman*, ſhe is commanded to be ἑνὸς ἀνδρὸς γυνὴ, *The wife of one husband*, 1 *Tim.*5.9. In which texts, *ſecond mariages*

[h] *Senec.*3.*de Benef.*16.
[i] *Plutarch.in Alcibiade.*

(in caſe of the husbands or wives death) are no more forbidden, than the Poet forbad them in the like Phraſe:

Unico gaudens mulier marito.
Horat. carmin. 3.14.

Note in the laſt place, that among the *Iewes* the Bride woman alſo brought a *dowry* to her husband; it was ſometimes *more*, ſometimes *leſſe*; it was called by the [k] *Rabbins* נדוניא *Nedunia. Raguel gave with his daughter Sara, halfe his goods, ſervants, and cattell, and money, Tob.* 10.10.

[k] Elias Thisbit. It. Solom. Iarchi. Gen. 31.15.

CHAP. V.

Of their Burials.

AT the time of a mans death, before his *buriall* many ceremonies were obſerved. *Firſt*, the next of the kin cloſed the eyes of the deceaſed body. *Ioſeph ſhall put his hands upon thy eyes, Geneſ.* 46.4. This was likewiſe practiſed both by the *Romans* and the *Grecians*.

Ille meos oculos comprimat, ille tuos. Ovid.
ὄσσε καθαιρήσουσι θανόντι πέρ. *Homer. Iliad* λ 11.

Secondly, they *waſhed* the body being dead. *Tabitha died, and when they had waſhed her, they laid her up in an upper chamber, Acts* 9.37. The *Baptization or waſhing* at ſuch a time, was threefold. The *firſt*, was βαπτισμὸς ἀπὸ νεκρῶν, *Ecclеſ.* 34.26. *A waſhing from the pollution contracted by the touch of a dead carkaſſe*; ſo that if haply any ignorantly unawares became thus unclean, then was hee by a kinde of waſhing to be made cleane againe. The *ſecond* was βαπτισμὸς τῶν νεκρῶν, *A Baptization, or waſhing of the dead corps it ſelfe*; thus *Tabitha* was *waſhed:* neither is the word βαπτισμὸς unuſually applyed to *common waſhings*, as *Mark* 7.4. we read of the *waſhing of cups, pots, veſſels, tables*; the *Greek* is βαπτισμὸς. The *firſt* of theſe waſhings was proper to the *Iewes*: this *ſecond*, in uſe with *Iewes*, [a] *Chriſtians*, and [b] *Heathens*: the *third* (which was βαπτισμὸς ὑπὲρ τῶν νεκρῶν, *A Baptization for the dead*, 1 *Cor*. 15.9. proper to ſome *amiſſe lead Chriſtians*. It may be demanded, what manner of *Baptiſme* this was? With ſubmiſſion of my judgement, I underſtand this place with [c] S. *Ambroſe* of a *Sacramentall waſhing*, applied unto ſome living man in the name and behalfe of his friend, dying without *Baptiſme*, out of a ſuperſtitious conceit, that the *Sacrament* thus conferred to one alive, in the name of the deceaſed, might be available for the other dying *unbaptized*. As if the Apoſtle did wound thoſe ſuperſtitious *Corinthians* with their own quils, and prove the reſurrection of the dead from their own erroneous practice, telling them in effect, that their ſuperſtitious cuſtome of *baptizing* the living for the dead, were vaine and bootleſſe, if there were no reſurrection. And therefore the *Apoſtle* uſeth an emphaticall *diſtinction of the perſons*, in the next immediate verſe, ſaying, Why are we alſo in jeopardy every houre? He inferreth the reſurrection by force of a *double* argument; the *firſt*, drawne from *their* ſuperſtitious *baptization* for the dead: the *ſecond*, from the hourely jeopardy and perill wherein we, that is, himſelfe and other *Chriſtians* are. So that as that *Father* noteth, the *Apoſtle* doth not hereby *approve* their doing, but *evinceth* their hope of the reſurrection from their owne practice, though erroneous. That there was [d] *Vicarium tale baptiſma* (as *Tertullian* calleth it) in uſe among the *Marcionites*, is evident,

[a] *Tertullian. Apolog. cap.* 47. *It. Euſeb. hiſt. lib.* 7. *c.* 17.

[b] *Corpuſque lavent frigentis & ungant. Virg. lib.* 6. *Æneid.*

[c] *Ambroſ.* 1. *Cor.* 16.29.

[d] *Tertul. l. c. reſur. carnis.*

dent, yea and amongſt the [e] *Cerinthians* alſo: the manner thereof is thus deſcribed; [f] *When any Catechumeniſt died, ſome living perſon placed under the bed of the deceaſed, they came unto the deceaſed party, and asked him whether he would be baptized? then he replying nothing, the party under the bed anſwered for him, ſaying, that hee would bee baptized: and thus they baptized him for the dead, as if they acted a play upon the ſtage.*

The *third* ceremony uſed by the *Iewes* towards the dead party, was the *embalming* of the corps, which for the maine thereof, it is probable they learned from the *Ægyptians*, for we finde *Ioſeph* to be the firſt that practiſed it, *Gen.* 50.2. The *Ægyptian* manner of *embalming* was thus: [g] *They tooke out the bowels of the dead, they cleanſed them and waſhed them with the wine of Dates, and after that againe with Odours: then filled they the bowels with pure Myrrh beaten, and Caſſia, and other Odours (except Frankincenſe) and ſewed them up. After this, they ſeaſoned the corps hidden in nitre, ſeventy dayes, not longer: after ſeventy dayes they waſhed the corps and wrapped it in fine linnen cloth gummed, which gum the Ægyptians often uſed in ſtead of Glew.* The *Greekes* termed it ταριχεύσιν. And the uſe thereof was for the *preſervation* of the body, that it might not putrifie, and therefore when the funerall obſequies were not long delayed, they uſed another kinde of *embalming*, namely, an externall and outward application of Spices and Odours, without the unbowelling of the corps. This the *Greeks* termed [h] ἐνταφιάζειν. This was uſed towards our *Saviour Chriſt*, *Iohn* 19.40.

Sometimes they did uſe to *burne the corps*, preſerving only the bones in ſome urne or pitcher, *Amos* 6.10. But commonly they interred the whole body, and buried it in the earth. The ancient *Iewes* if they

received

[e] *Epiphan. de Cerinthianis hereſ.* 28. *Chryſoſt.* 1 *Cor.* 15.

[g] *Herodot. Euterp.*

[h] *Vſurpatur tamen* τὸ ἐνταφιάζειν *in ſcripturis, lata ſignificatione, ad denotandam utramque condituram. Imo* ἔθαψαν *occurrit. Gen.* 50.26. *pro eo, quod in Hebreo* ויחנטו *Et aromatibus condiverunt.*

received not from their Anceſtors, then would they purchaſe a *buriall place* themſelves, for the buriall of them, and their family. The forme of that place was thus; It was a *vault* hewed out in a *rocke*, [i] ſix cubits long, and foure broad, in which eight other cels or leſſer holes (or as ſome ſay thirteene) were made, as ſo many diſtinct receptacles, or *toombes* for the dead bodies to be laid in: as often as they buried any, they were wont to *role a great ſtone to the mouth of the cave*. The *cave* or *vault* it ſelfe they termed from the act of buriall, [k] *Keber*, which ſignifieth a *place of buriall*; or from its forme, [l] *Magnara, a denne, or cave*. The ſeverall *cels* or receptacles in which the body was laid, they called [m] *cucim*, *graves*, *toombes*; and the *ſtone* they named [n] *Golel, A rolling ſtone*. This giveth great light to that in the *Goſpell*, *Ioſeph* tooke the body of *Chriſt*, and wrapped it in a cleane linnen cloth, and put it in his new *toombe*, which he had hewen out in a rock, and *rolled a great ſtone to the doore of the Sepulchre*, *Matth.* 27.59,60. Theſe *caves* or *vaults*, the wealthier ſort would *paint*, *garniſh*, and *beautifie* at the mouth or entrance of them: hence commeth that phraſe, *Sepulchra dealbata*, *painted toombes*. As often as they had occaſion to mention or ſpeake of any friend deceaſed, they uſed that in the *Proverbs*, *The memory of the juſt is bleſſed*, *Prov.* 10.7. Hence the *Rabbies*, in their quotations of any worthy Author deceaſed, uſually ſubjoyne this honorable commemoration, *Benedictæ memoriæ, N. Such, or ſuch a one of bleſſed memorie.*

But their uſuall Epitaph or inſcription upon their ſepulchres, was, [p] *Let his ſoule be bound up in the Garden of Eden, Or in the bundle of the living, Amen, Amen, Amen, Selah.*

The

[i] ד אמות על שש *Talmud Seder Nez. in Bava bathra cap.* 6.

[k] קבר

[l] מערה

[m] כוכים

[n] גלל

[o] זכרונו לברכה *Memoria ejus ſit in benedictione.*

[p] נשמתה תהא צרורה בגן עדן א א א סלה *Sheindler in* גרר

The latter *Iewes* have beene ſtrangely conceited concerning the place of burials, and are perſwaded, that if an *Iſraelite* be buried in any ſtrange countrey out of the promiſed land, he ſhall not be partaker ſo much as of reſurrection, except the Lord vouchſafe to make him *hollow paſſages* under the earth, thorow which his body by a continuall volutation and rolling, may be brought into the land of *Canaan*. The ground hereof is taken from the charge of *Iacob* unto his ſonne *Ioſeph*, that he ſhould not bury him in the land of *Egypt*, but in *Canaan*. [q] For which charge they aſſigne three reaſons. *Firſt*, becauſe he foreſaw by the ſpirit of Prophecy, that the duſt of that land ſhould afterward be turned into Lice. *Secondly*, becauſe thoſe who died out of the holy land, ſhould not riſe againe without a painfull rolling and tumbling of their bodies, thorow theſe hollow paſſages. *Thirdly*, that the *Egyptians* might not idolatrouſly worſhip him.

They made a feaſt at their burials, which is ſtiled *The bread of men*, *Ezek*.24.17. And a *cup of conſolation*. *Ier*.16,7 becauſe it was adminiſtred to comfort thoſe that were ſad of heart. It much reſembled the *Roman Silicernium*.

From thoſe two places laſt quoted, we may obſerve that at the buriall of their friends, they uſed theſe ceremonies which follow, ſome to *teſtifie*, ſome to *augment* their griefe. 1. *Cutting themſelves*, that is, wounding or cutting any part of their body, with any kinde of inſtrument. [r] This practice was learned from the *heathens*, who were wont not only to ſcratch their face, but to punch and prick certaine parts of their body with a needle, and then cover it over with inke, which they uſed as a ſpeciall ceremony in their

[q] *Solom. Iarchi Gen.*47.29.

[r] *Gentes quaſdam corporis partes acu vulnerabant, vel alias incidebant, atramentumque ſuperponebant, quod in cultum dæmonum ſuorum fiebat, præcipitur ergo ne ullo pacto ſicut gentes ferirent carnes ſuas: quemadmodum ſacerdotes Cybeles & deæ Syrorum, ut refert Lucianus P. Fag. Deut.* 14.1 *Unguibus ora ſoror fœdans & pectora pugnis. Virg. lib.*4 *Æneid.*

ſuperſtitious worſhip, and therefore it is forbid, *Deut.* 14.1. *Secondly, making themſelves bald,* which was done divers manner of wayes; either by *ſhaving their haire,* or *plucking it off* with their hands, or by *impoiſoned plaſters to make it fall off.* Other nations were wont to ſhave off the [s] haire of their head, and to offer it in the behalfe of the dead: they did ſometimes ſhave their cheekes, ſometimes their eye-lids: and this alſo being an *Heatheniſh* cuſtome, was likewiſe forbidden in *Iſrael, Deut.* 14.1. *Thirdly, going bare headed,* that they might caſt duſt or aſhes upon their heads, ſignifying thereby, that they *were unworthy the ground on which they went. Fourthly, going bare footed,* for their greater humiliation. *Fifthly, the covering of their lips,* for that was a ſpeciall ſigne of ſorrow and ſhame. *The Seers ſhall be aſhamed, &c.* they ſhall all *cover their lips,* for they have no anſwer of *God, Mich.* 3.7. If it be demanded how they covered their lips? It is thought they did it [t] *by caſting the skirt of their cloke, or garment over them. Sixthly,* [u] *renting their clothes. Seventhly, putting ſackcloth about their loynes, Geneſ.* 37.34. Theſe were generall tokens of griefe, uſed upon all extraordinary occaſions of ſorrow. Two other there were, more proper to burials, to augment their griefe. *Firſt, minſtrels,* who with their ſad tunes inclined the affections of the people to mourning. [x] Of theſe there were *two ſorts*: Some playing on *pipes,* other ſounding *trumpets.* At the funerall of Noblemen, or old men, they uſed a *trumpet*: at the funerall of the common people, or children, they uſed a [y] *pipe.* In this reſpect it is ſaid; *That Ieſus when he raiſed Iairus his daughter, caſt out the minſtrels, Mat.* 9.23. *Secondly,* women hired to ſing at burials for the ſame purpoſe, and likewiſe by out-

ward

[s] *Sectis fratri impoſuere capillos. Ovid. met.* 3.

[t] *D. Kimchi. & Aben Eſra. P. Fag Lev.* 14.45.

[u] *Sciſſaque Polixena palla. Iuvenal. Satyr.* 10.

[x] *Majoris ætatis funera ad tubā proferre ſolebant: minoris vero ætatis ad tibias. Servius Æneid. lib.* 5.

[y] *Tibia cui teneros ſuetum deducere manes. Lege. Phrygum Cæſta. Statius, Theb. lib.* 6, *verſ.* 121.

ward ſignifications of ſorrow, to move the company, and more ſtrongly to affect them, *call for the mourning women, &c. and ſend for skilfull women Ier.* 9.17. Theſe the *Romans* called, *Preficas, quaſi in hoc ipſum præfectas, Chiefe or skilfull mourners.*

CHAP. II.

Of their Oathes.

THe manner of *ſwearing*, was ſometimes *by lifting up their hands towards heaven*; *Abraham* ſaid to the *King of Sodome*; *I have lifted up my hand unto the Lord*; that is, I have *ſworne*, that I will not take from a threed even to a ſhooe-latchet, *Gen.* 14. 22. Unto which cuſtome the Pſalmiſt ſeemeth to allude, *Pſal.*106.26. *He lifted up his hand*, that is, *hee ſwore.* Sometimes he that tooke the oath, *did put his hand under the others thigh*, which adminiſtred the oath. Wee reade this manner of adminiſtration to have beene uſed by *Abraham*, *Gen.* 24.2. and *Iacob*, *Gen.* 47.29. Which ceremony [a] ſome interpret to be, as a *token of ſubjection*: [b] others as a *myſtery of circumciſion*, the ſigne whereof they bore about that place of their body: others more probably think it to be a *myſterious ſignification of Chriſt the promiſed ſeed*, who was to come out of *Abrahams loynes*, or *thigh*; as the like phraſe is uſed, *Gen.* 46.26. the ſoules that came out of *Iacobs thigh.* Sometimes alſo the manner of depoſing, was to *ſtand before the Altar*, 1 *Kings* 8. 31. Which was alſo the cuſtome of the [d] *Athenians*, the [e] *Carthaginians*, and the [f] *Romans.*

The *object of a lawfull oath*, was, and is, *onely the Lord:* whence hee that tooke the oath, was ſaid to

confeſſe

[a] *Aben Eſra. Gen.* 24.2.

[b] *Solomon Iarchi. ibid.*

[c] *Auguſt. quæſt. ſuper Gen.* 62.

[d] *Alex. ab Alex. lib.* 5. *c.* 10.

[e] *Livius dec.* 3. *lib.* 1. *It. Valer. Max. l.* 9. *c.* 3.

[f] *Iures licet & Samothracum & noſtrorum aras. Iuvenal. Satyr.* 3.

confeſſe unto God. Compare *Eſay* 45.23. with *Rom.* 14. 11. And the ancient forme of impoſing an oath was this, *Give glory to God, Ioſ.* 7.19. *Iohn* 9.24. Now God was glorified by an oath, becauſe thereby there was a ſolemne confeſſion and acknowledgement of *Gods omnipreſence*, that he is preſent in every place, of his *omniſcience*, that he knoweth all ſecrets, of his *truth*, that he is *a maintainer of truth*, and *an avenger of falſehood*: of his *juſtice*, that he is *willing*, and his *omnipotency* that he is able to puniſh thoſe, that by ſwearing ſhall diſhonour him. And as the *object of a lawfull oath* was *only God*; So it is implyed that it was not raſhly or unadviſedly to be undertaken, but by a kind of neceſſity *impoſed*, for the *Hebrew* word נשבע is a paſſive, and ſignifieth to *be ſworne*, rather than *to ſweare*.

In corrupter times they were wont to ſweare *by the* [g] *creatures*, but the *Iewes* chiefly by *Hieruſalem*, *by the Temple, by the gold of the Temple, by the Altar, and the gift on the Altar.* This *gift* in *Hebrew* was termed *Corban*, and it was one of thoſe [h] oathes, which in our *Saviour Chriſts* time the *Scribes* and *Phariſees* accounted principally obligatory. If any ſwore *by the Altar*, it was nothing: but if any ſwore by the *oblation of the Altar*, he was bound to performe it, *Matth.* 23.18. yea although *Gods law* enjoyned honour, and reliefe towards parents, yet if they had bound themſelves by this oath *Corban*, that they would not helpe or releeve their parents, they taught they were diſcharged. Whence ſaith their [i] *Talmud*, *Every one ought to honour his father and mother, except he hath vowed the contrary.* And it is evident, that the *Iewes* did often by ſolemne vowes and [k] *oathes binde themſelves, that they would never do good to ſuch, or ſuch a man.* We muſt

furthermore

[g] *Allium, porrum & cepas inter deos jure-jurando habuerunt Ægyptii, Plin. lib.*19.*c.*6.*Item Iuvenal. Sat.* 15.

[h] Ἐν οἷς μετὰ τινῶν ἄλλων καὶ τὸν καλούμενον ὅρκον κορβὰν καταριθμεῖ. *Inter quæ ſacramenta cum quibuſdam aliis, etiam jusjurandum quod Corban appellatur, enumerat Ioſeph. contra Apion. lib.* 1. *p.* 147.

[i] *Talmud. Hieroſolymit. tract. de votis, cap.* 10.

[k] Ὀρκωμοτοῦσι, τοῦ δοῦναι μὴ παρέξειν ὠφέλειαν τινα. *Iurejurando ſe obſtringunt, huic vel illi homini nihil ſe commodi præſtituros. Philo Iud. de ſpecialibus legib. p.* 595

furthermore know, that uſually to their oathes there was an *execration*, or *conditional curſe* annexed, which ſometimes was expreſſed, as, *if I doe not doe thus and thus, then the Lord doe ſo to me, and more alſo*, 1 *Sam.* 14.44. Alſo 1 *Kings* 20.10 Sometimes it is *underſtood*, as, *I have ſworne, if I take from a threed to a ſhooe latchet*, *Gen.*14.22. *then let the Lord doe ſo to me, and more alſo*; this, or the like is *underſtood*, and maketh the former part of the oath to ſound negatively; as if *Abraham* had ſaid, *I have ſworne, I will not take from a threed to a ſhooe-latchet.* In like manner *Pſal* 95. I have ſworne *if they ſhall enter into my reſt*: that is, *They ſhall not enter into my reſt*, *Heb.*3.18. This helpeth the expoſition of that difficult place, *Mat.*15.5. which we reade, [1] *By the gift that is offered by me thou mayeſt have profit*: but if we conceive it thus, according to the forme of the oath *Corban*; *By Corban if thou receive any profit by me*: and underſtand the execration implyed, *Then let God do thus, and much more to me*, the ſenſe will be thus; *By Corban thou ſhalt receive no profit by me.* This expoſition is as agreeable to the ſcope of the place, as it is to their form of ſwearing, and plainly ſheweth how the Phariſees, by their traditions, tranſgreſſed the commandement of *God.* For *God* commanded, ſaying, *Honour thy father and thy mother.* But the *Scribes* and *Phariſees* ſaid: Whoſoever ſhould ſay to father or mother, ſeeking releefe, *By Corban thou ſhalt receive no profit from me*, he was diſcharged.

Chap.

[1] Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς. *Per Corban, ſi quicquam tibi prodero: Interpretor* ὃ ἐὰν *Si quicquam: quemadmodum* ὅς ἐὰν *Si quiſquã, Mat.*10.14 *& Mat.*23.18. *Et execratione ſubaudita ſenſus emergat. Per Corban nihil tibi prodero. Cæterum, ſi quis urgeat, quod in fonte ſit* κορβᾶν, *non per Corban, vel* ἐν κορβᾶν, *ſciendum, quod ſimilis ellipſis in jurandi formulis non eſt inuſitata, hinc* המעון הזה *valet* הזת במעון per domicilium hoc. *Vid. Druſium de tribus ſectis, l.*2.*cap.*17.

CHAP. VII.

Of their writing, their Maſorites, and their worke.

WRiting, in no Nation came to its perfection on a ſudden, but by degrees: The opinions of the ancient, concerning the authors and inventors of letters, are different. Some ſay [a] *Cadmus* brought the uſe of letters into *Greece*; others ſay, [b] *Palamedes*: [c] ſome ſay, *Rhadamanthus* brought them into *Aſſyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewiſe ſome ſay the *Phenicians* had *firſt* the knowledge and uſe of letters.

[a] *Plin.l.7.c.56. Diodor.Sicul.l.6 c.15.*
[b] *Servius lib.2. Æneid.*
[c] *Alex.Genial. l.1.c.30.*

Phænices primi (famæ ſi credimus) auſi,
Manſuram rudibus vocem ſignare figuris,
Lucan.

Others ſay the [d] *Ethiopians*: [e] others the *Aſſyrians*. But upon better grounds it is thought, that [f] *Moſes firſt taught the uſe of letters to the Iewes*, and that the *Phenicians* learned them from the *Iewes*, and the *Grecians* from the *Phenicians*.

[d] *Diodor.Sicul. l.4.*
[e] *Plin.l.7.c.56.*
[f] *Euſeb.præpar. Evang.lib.18.*

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on *rindes of trees*, whence *Liber*, ſignifying originally *a rinde of a tree*, is now uſed for *a book*: [g] ſome wrote on *tile-ſtones* with a *bone* in ſtead of a *pen*; ſome on *Tables*; this laſt was chiefly in uſe among the *Iewes*, the *Decalogue* was written in two *tables of ſtone*. Againe, write theſe things upon a *table*, *Eſay* 30.8. ἐπὶ πυξίου, ſaith the *Septuagint*, as if the writing tables at that time were made of *box trees*. They uſed not then

[g] *Diogen.Laert. in vita Cleanthis*

pens or *quils*, but a certaine inſtrument or *punch*, made of iron or ſteele, called *ſtylus*, it was ſharpe at one end, for the more convenient indenting or carving of the characters; and broad at the other, for the ſcraping or blotting out what had beene written; whence ſprang that proverbiall ſpeech: [h] *Invertere ſtylum, To unſay what he hath ſaid*, or *to blot out what he hath written: Scribe ſtylo hominis: write with the pen of man, Eſay* 8. 1. Afterward before they came to binde up bookes in manner as now we have them, they wrote in a *roll of paper* or parchment, which ſometimes was *ten cubits* broad, and *twenty long, Zach.* 5. 2. This they called מגלה *Megilla* in *Hebrew*, from *Galal, to roll, Volumen* in *Latine*; in *Engliſh* a *volume*, from *volvo, to roll*. In the *volume of the Book* it is written, *Pſal.* 40. 7. And *Chriſt cloſing* the Book, gave it to the Miniſter, *Luke* 4. 20. the word is πτύξας, *complicans, folding*, or rolling it up. And verſe 17. ἀναπτύξας, *Explicans, unfolding*, or opening it. [i] Theſe *volumes* were written not with one entire continued writing, but the writing was diſtinguiſhed into many *ſpaces, columnes*, or *platformes*, like unto ſo many *Areæ*: theſe *platformes*, filled with writing, were in ſtead of ſo many *pages* in a book: and thus we are to underſtand that, *Ier.* 36, 23. When *Iehudi* had read three or four *leaves*, he cut it with the pen knife, *&c.* Theſe *leaves* were nothing elſe but *ſpaces* and *platformes* in the *roll*. After this manner the *Iewes* reſerve the Law written in ſuch *rolles* and with ſuch *ſpaces* in their *Synagogues* at this day.

It is much controverſed, whether the *Iewes* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Maſorites*; for the underſtanding of which, it will be needfull, *Firſt*, to

[h] *Eraſm. in Adag.*

[i] *Buxtorf. inſtitut. epiſt. p.* 4.

enquire who the *Maſorites* were; *Secondly*, what their worke was; and then to deliver in a propoſition what may be probably thought in this point.

Firſt, concerning the *Maſorites*, we are to know that מסר *Maſar* ſignifieth *tradere, to deliver:* and *Maſora* a *tradition*, delivered from hand to hand, to poſterity without writing, as the *Pythagoreans* and *Druides* were wont to do; but by the figure *Synecdoche*, it ſignifieth thoſe *criticall notes* or *Scholion*, written in the margine of the Bible, and thoſe that were the authors of thoſe *criticall obſervations* were termed *Maſoritæ, Maſorites*. Concerning theſe authors who they were, there are two opinions. Some [k] think that they were certaine learned *Iewes* living in the citie *Tiberias*, they termed thē *Sapientes Tiberiadis, The wiſe men of Tiberias*. Theſe *wiſe men* are thought to have added theſe *marginall notes* unto the *Hebrew Bibles*, [l] ſome time after the finiſhing of the *Babylon Talmud*, which was about the yeare of our *Lord*, 506. This opinion is unlikely for theſe two reaſons. 1. [m] Becauſe we cannot finde in hiſtories, the continuance of any College or Schoole in *Tiberias* ſo long, but rather that *degrees in learning* ceaſed there, within four hundred yeares after our *Saviour his birth*. 2. [n] In both *Talmuds* mention is made of the *Maſora*, and the things contained therein. Others therefore more probably ſay, [o] that the *Maſorites* were the *Eccleſiaſticall Senate* or *Councell* held by *Eſra, Haggi, Zachary, Malachi*, and divers others aſſembled for the reformation of the Church, after their returne from *Babylon*, they are called *Viri Synagogæ magnæ*. This *Councell* continued at leaſt forty yeares; for *Simeon the juſt*, who went out in his *Prieſtly robes*, to meet and pacifie *Alexander the great*, comming in hoſtile man-

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Masorites

[k] *Aben Eſra.vi. Buxtor commen. Maſor.c.3.*

[l] *Elias Levita in præfat.tertia.l. Maſoreth hammaſoreth.*

[m] *Buxtorf.in comment. Maſor. c.7.*

[n] *Buxtorf. in comment.Maſor. c.8.*

[o] *R. Azarias.R. Gedalia.Buxtorf. in comment.Maſor.c.11.*

ner againſt *Ieruſalem*, [p] was the laſt of that *Councell*, and that was above three hundred yeares before the birth of our *Saviour*, *Eſra* was the *Preſident* or chiefe of this *Councell*, he was of ſuch repute among the *Iewes*, that they paralleld him with *Moſes*, ſaying, [q] *Dignus erat Eſra, quod data fuiſſet lex per manus ejus Iſraeli, ſi non præceſſiſſet eum Moſes.*

In the ſecond place, we are to conſider the *worke*, what the men of this great *Synagogue*, being the true *Maſorites* did; their worke may be reduced to theſe particulars. 1. When this great *Councell* was aſſembled, they, among whom *Eſra* was chiefe (who was aſſiſted with the inſpiration of *Gods Spirit*) [r] determined what *books* were *Canonicall*, what *ſpurious* and *Apocryphall*. *Secondly*, [ſ] the *authentique* and *Canonicall bookes* were purged by them, of all errours crept into the Text in time of their Captivity. *Thirdly*, they [t] digeſted the *old Teſtament* into *twenty two books*, according to the number of the *Hebrew letters*. *Fourthly*, they diſtinguiſht it into great *ſections* and *verſes*: for though the Law was not ſo confuſedly written, without any ſpace or note of diſtinction betweene word & word, that it ſeemed all one *continued verſe*, or as the *Kabbaliſts* ſpeake, תיבה אעת, *Theba achath*, *one word*, untill the time of the *Maſorites*; yet it was not ſo diſtinguiſht into *Sections* and *verſes*, as now we have it. *Fifthly*, they added their cenſures and *criticall obſervations*, concerning the irregularity of many words, in reſpect of the *vowels* and *accents*. *Sixthly*, they numbred the *verſes*, *words*, and *letters* of every book, to prevent all poſſibility of corrupting the Text in future times, for now they ſay the gift of prophecie ſhould ceaſe. *Laſtly*, they noted the *different writing*, and *different reading*: for the under-

[p] *Pirke Aboth.* c.1.

[q] *Talmud. Sanhedrim.* c.2. f.21.

[r] *Buxtorf. in comment. Maſor.* c.11.

[ſ] *Tertullian. l. de habit. muliebr. Chryſoſt. hom.* 8. *ad Hebræos. Irenæus adverſ. hereſ. lib.* 3. c. 25. *Auguſt. de mirab. ſacræ ſcript. l.* 2. *circa finem.*

[t] *Genebrard. l.* 2. *Chronolog.*

ſtanding

ſtanding of which we muſt know, that in the *Hebrew* text, many words are written with *more*, many with *fewer letters*, thẽ they are pronounced; [u] many words *written* in the text, which are not *pronounced*, &c. In the margine the difference is expreſſed, whence the difference in the text they terme כתיב *Cethib*, *Scriptionem*; the writing; the difference in the margine they terme קרי *Keri*, *Lectionem*, the reading: becauſe they do *reade* according to that in the margine.[x] This difference is thought by ſome to be a correction of the Bible, according to ſeverall copies after their returne from *Babylon*, but that it is of *divine authority*, containing many myſteries known to *Moſes*, and the *Prophets* ſucceſſively (though many of them unknowne to our age) and that it was not any correction, but the difference it ſelfe primarily and purpoſely was intended by the *Prophets*, and holy penmen of the Scripture, evidently appeareth by the diverſity of readings in thoſe books, which were written by *Haggi*, *Zachary*, *Malachi*, *Daniel*, and *Eſra*, they being the *Authors* of their own books, needed no *correction* at that time themſelves being *preſent*, yet in them this *different reading* is uſed.

In the *third* place, the propoſition followeth, namely, *Seeing that the Maſorites paſſed their cenſure on many words for their irregularity in their vowels and accents*; therefore, *The vowels originally were not from the Maſorites, but of the ſame antiquity with their words*; and in truth, otherwiſe they had been a *body or carcaſſe without a ſoule*.

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[u] *Sunt octo voces, quæ ſcriptæ ſunt in textu, ſed non leguntur, quas adducit Maſora. Ruth 3. 12.*

[x] *Contra hos diſputat Elias Levita in præfat. 3. l. Maſoreth. hammaſoreth.*

CHAP. VIII.

Iſraels pitching of their tents, or of their camps.

WHiles the *Iſraelites* wandred thorow the Wilderneſſe, their *Church* was a *Tabernacle*, and their *habitations Tents*, ſo that their whole *Camp* might be termed a *moveable Citie*. It was divided into three parts. In the centre or middle of all, was the *Tabernacle* it ſelfe, with its *courts*, this they termed the *Camp of the divine Majeſtie*. Next round about, pitcht the *Prieſts* and *Levites*, to whom the charge of the tabernacle belonged, (and therefore the neereſt adjoyning place of habitation, might be the convenienteſt for them) this was called the *Camp of Levi*. In the utter parts round about *Levi*, the *twelve tribes* pitcht their tents, this they termed the *Campe of Iſrael*. The *firſt Campe* reſembled a great *Cathedrall Church* with its *Church-yard*. *The ſecond*, a priviledged place *about the Church*, as it were for *Colleges* for the habitation of the *Clergie*. The *third*, the *body of a Citie*, wherein the *towneſmen* or *laity* dwelt. The forme of the whole, is probably thought to be *foureſquare*, [a] ſome ſay *twelve miles long*, *and twelve miles broad*.

[a] Vzielid. Num. 2.3.

In the Eaſterne part pitched theſe three tribes, *Iudah*, *Iſſachar*, and *Zabulon*. On the South ſide, *Ruben*, *Simeon*, and *Gad*. On the Weſt, *Ephraim*, *Manaſſes*, and *Benjamin*. On the North, *Dan*, *Aſher*, and *Napthali*: and theſe made up the *outward Campe*, termed the *Campe of Iſrael*. Betweene each Tribe, in every one of thoſe foure quarters, there were diſtant ſpaces like ſtreets, where there was buying and ſelling as in a market, and tradeſmen in their ſhops, in [b] manner of a Citie leading to and fro. This *Camp* is [c] thought to be round a *mile diſtant* from the *Tabernacle*, that is, *a Sabbath daies journey*, and this is gathered from *Ioſ.* 3.4. where the diſtance betweene the *people* and the *Arke*, is commanded to be *two thouſand cubits*.

After this, pitched the *Campe of Levi*: In the Eaſterne part *Moſes*, *Aaron*, and the *Prieſts*: In the South, the *Cohathites*; in the Weſt, the *Gerſhonites*; in the North, the *Merarites*.

In the *middle* was the *Campe of the Divine Majeſtie*. Unto this *David* alludeth; *God* is in the *middeſt* of her, ſhe ſhall not be moved, *Pſal.*46.5.

After the ſame manner, the parts of the City *Jeruſalem* were diſtinguiſhed, when the Common-wealth was ſetled. [d] From the *gate of Jeruſalem, to the mountaine of the Temple*, was the *Campe of Iſrael*; from the *gate of the mountain of the Temple* to the *gate of the Court* (which was otherwiſe called *Nicanors gate*) was the *campe* of *Levi*: from the *gate of the Court*, and forward, was the *campe of the Divine Majeſtie*.

Furthermore wee are to know, that the *twelve Tribes* had betweene them four principall *banners* or *ſtandards, three Tribes to one Standard*, for which reaſon, the *Church* is ſaid to be terrible as an army with *banners*, *Cant.*6.4. The *Hebrew* word *Banner*, *Num.* 2. 2. the *Greek* tranſlateth [e] *Order*; and ſo the *Chaldee* calleth it [f] *Tekes* (a word borrowed of the *Greek* τάξις) *order*: Whence the *Apoſtle* taketh his phraſe, Every man in his own *order*, 1 *Cor.*15.23.

Every *banner* was thought to be of 3 *colours*, [g] according to the colours of the precious ſtones in the breſt-plate, bearing the names of their *Patriarchs*. But this

[b] Οὐδὲν ἔτι ἄλλῳ, ἢ πόλει μετανιςαμένῃ ϗ καθιδρυμένῃ ἐῴκει. *Ioſeph. l.*3. *Antiq. c.*11. *p.*57.

[c] *Tradunt Hebræi, filios Iſraelit. caſtrametatos fuiſſe in circuitu tabernaculi, ut unum milliare interfuerit (i.) ſpatium mille paſſuum, & hoc erat iter Sabbati, P.Fag.* *Num.* 2.3.

[d] *Maimon. in Bethhabchirah, c.*7. *Sect.*11.

[e] Ἄνθρωπος ἐχόμενος κατὰ τάγμα αὐτοῦ.

[f] גבר על טקסיה *quiſque juxta ordinatam ſuam aciem.*

[g] *Ionathan Vziel. Numb.*2.3.

this proportion will not hold in all, ſeeing *Levi* (who is not here among the other *Tribes*) was in the breſt-plate one of the *twelve*; & *Joſeph* there graved on the *Berill*, hath here *two Tribes*, *Ephraim*, and *Manaſſes*, unto whom *two colours* cannot be allowed from the breſt-plate.

Each *banner* had his ſeverall *motto*, or inſcription. In the *firſt ſtandard* was written, from *Num.* 10. 25. *Riſe up Lord, and let thine enemies be ſcattered, and let them that hate thee, flee before thee.* [h] It is moreover taught by the *Hebrewes* that each *ſtandard* had a diſtinct *ſigne* engraven in it. *Rubens* ſtandard had the *image of a man*: *Iudahs* the *Image of a Lion*: *Ephraims* the *image of an Oxe*: and *Dans the image of an Eagle.*

Theſe ſame *four creatures* are uſed by *Ezekiel* 1. 10. to deſcribe the [i] nature of *Angels*. Every *Cherubim* is ſaid to have *four faces*; the *face of a man*, to ſhew his underſtanding; of a *Lion* to ſhew his power, *of an Oxe*, to ſhew his miniſtratory office; *of an Eagle*, to ſhew his ſwiftneſſe in the execution of *Gods* will. The ſame deſcription of *Angels* you may finde, *Rev.* 4. 6.

By the ſame *foure*, in the opinion of many of the [k] *Fathers* are ſhadowed forth the *four Evangeliſts*. The *man* ſhadowed S. *Matthew*, becauſe he beginneth his *Goſpell*, with the generation of *Chriſt*, according to his humanity: The *Lion* S. *Marke*, becauſe he beginneth his *Goſpel*, from that voice of the *Lion* roaring in the wilderneſſe, *Vox clamantis in deſerto*: The *Oxe* S. *Luke*, becauſe he beginneth with *Zacharias the Prieſt*: and the *Eagle* S. *Iohn*, who ſoaring aloft beginneth with the *Divinity of Chriſt.*

Thus have we ſeene how they *pitcht* their *campes*, their *marching* followeth: & here we are to conſider, *Firſt*, their *marching in their journeyes* thorow the wilderneſſe. *Secondly*, their *marching in their battels.*

Concerning

[h] *Dicunt in vexillo Ruben fuiſſe imaginem hominis: in vexillo Iehudah imaginem leonis: in vexillo Ephraim, imaginem bovis: in vexillo Dan, imaginem aquilæ* P. Fag. Num. 2. *Aben Eſra ibid.*

[i] *Angeli ex hoc verſu definiri poſſunt.. Sunt enim ſpiritus intelligentes ut homo, potentes ut Leo, miniſtratorii ut Bos, & celeres ut Aquila.* Tremel. in Ezek. 1.

[k] *Hieronym. ad initium ſui commentarii in Mat. It. Gregorius homil. 4. in Ezek. ab Hieronymo diſſentit D. Auguſtinus in Mattheo, & Marco, nam in leone Matthæū, Marcum, in homine putat adumbratum. Auguſtin. de conſenſu Evangeliſt. l. 1. c. 6.*

Concerning their *marching in their journies*, they either *moved forward*, or *abode ſtill*, according to the moving or ſtanding of the cloud, which conducted them: The manner thereof is deſcribed, *Numb.* 10. and ſummarily we may view it thus: when *God* took up the cloud, *Moſes* prayed, and the *Prieſts* with trumpets blew an alarme, then *Judah* the firſt ſtandard roſe up, with *Iſſachar* and *Zabulon*, and they *marcaed formoſt*; then followed the *Gerſhonites* and *Merarites*, bearing the boords and coverings of the *Tabernacle* in wagons. The trumpets ſounded the ſecond alarme, then *Ruben*, *Simeon*, and *Gad* roſe up and *followed the Tabernacle*, and after them went the *Kohathites*, in the *midſt* of the *twelve Tribes*, bearing on their ſhoulders, the *Arke*, *Candleſticke*, *Table*, *Altar*, and other holy things. At the third alarme, roſe up the *ſtandard of Ephraim*, *Manaſſes*, and *Benjamin*, and theſe followed the *Sanctuary*, unto this *David* hath reference, when he prayeth, *Pſal.* 80.2. *Before Ephraim*, *Benjamin*, and *Manaſſes*, ſtirre up thy ſtrength, and come and ſave us. At the fourth alarme, aroſe the *ſtandard of Dan*, *Aſher*, and *Naphtali*; and to theſe was committed the care of *gathering* together the lame, feeble, and ſick, and to look that nothing was left behinde: whence they were called the *gathering hoſt*, *Ioſh.* 6.9. unto this *David* alludeth; When my Father and my Mother forſake me, the *Lord* will *gather* me, *Pſal.* 27.10.

Concerning their *marching in warre*. *Firſt*, the *Prieſts* ſounded the alarme with trumpets, *Numb.* 10. 9. this they termed [1] *Terugnah*. *Secondly*, one *Prieſt* was ſelected out of the reſt, to ſtirre up the hearts of the people, and by a kinde of hortatory Oration, to encourage them to the warre, *Deut.* 20.2. him they called

[1] תרועה *Clangor, Vociferatio. Hebræi duplicem clangorem eſſe ſtatuunt alterumque vocari* תקיעה *alterum* תרועה *quorum ille æquabilis eſt vox, hic citus conciſuſque fragor: ille ad convocandos cœtus, hic ad accendendos militum animos facit.*

called *Vnctum belli, The anointed of the battell. Thirdly,* they marched on by five and five in battell aray, *Exod.* 13.18. ſo the [m] originall ſignifieth in that place.

In the laſt place, we are to conſider how they were to deale in beſieging a Towne, for the conceiving whereof, note theſe *two propoſitions.*

1. *They were to offer peace unto all forreiners, and Canaanites, Deut.* 20. 10. And this is cleerely ſignified, *Ioſh.*11.19. There was not a City that made peace with the children of *Iſrael*, ſave the *Hivites*, the inhabitants of *Gibeon*, all other they took in battell. For it was of the *Lord* to harden their hearts. Yet here *Moab* and *Ammon* are excepted, *Iſrael muſt not ſeek their peace, Deut.*23.6.

2. *They were to make covenant with none of the ſeven Nations, Deut.* 7. 2. *Exod.* 23.32. & 34.14. With *forreiners they might, Ioſh.*9.7. peradventure you *dwell among us*, and how ſhall we *make a covenant* with you? Not, how ſhall we *make peace* with you?

Some may queſtion, what the difference was betweene *making peace*, and *making a covenant*? I anſwer, *twofold.* 1 The *making of peace* was a naked ſtipulation, or promiſe mutually made, for the laying aſide of all hoſtile affections towards each other, whereby life on both ſides might be ſecured: *Making a Covenant*, was a ſolemne binding of each other to performance of this mutuall promiſe, by outward ceremonies of [n] cutting a beaſt in twaine, and paſſing betweene the parts thereof, *Ier.* 34. 18. as if they would ſay; *Thus let it be done to him, and thus let his body be cut in two, who ſhall break this covenant.* Secondly, peace was not concluded by the *Iſraelites*, but onely upon theſe termes, *that the people ſhould become tributary unto them, Deut.* 20.11. The *making of a cove-*

[m] חמושים

[n] *Hæc eſt cauſa cur Hebræi Fœdus facere, dicant* ברותהברית *(i.) Dividere, aut diſſecare fœdus: quemadmodum apud Latinos, dicitur percutere fœdus, quæ locutio fluxit ab antiquo fœderis faciendi more. Sacerdos enim feriebat porcum ſilice, dicens, Sic à Iove feriatur is qui ſanctum hoc fregerit fœdus, ut ego hunc porcum ferio. Livius Decad.* 1. *lib.* 1. *p.* 17.

nant was upon equall termes, without any condition either of tribute or ſervice, as is gatherable from the *covenant* made by *Ioſhua* with the *Gibeonites*, where there is no mention of any condition at all, *Ioſh.9.*

This difference ſeemeth to me warrantable, and ſerveth to reconcile many places of Scripture, as where *God* ſaith; *offer peace to all*, and *make a covenant with none.* *Secondly*, it ſheweth the fraud of the *Gibeonites* to be greater then is commonly conceived, for they ſought not *peace ſimply*, *but a covenant*. *Make a league with us*, *Ioſh.* 9.6. *Thirdly*, it ſalveth that common objection, made in defence of *unadviſed oathes*, to prove them *obligatory*, though *unlawfull*. The argument is framed thus: *The covenant which Joſhua made with the Gibeonites unadviſedly was unlawfull: but that was obſerved by him, and the breach thereof, when Saul ſlew the Gibeonites, puniſhed by God*, 2 *Sam.* 21.1. *Therefore, &c.* I ſay it ſalveth that objection, becauſe if we diligently obſerve *Ioſhuahs* practice, we ſhall finde *unadviſed oathes* to be ſo farre, and *only ſo farre binding*, as they agree with *Gods word*. *Gods word* required the *Gibeonites* ſhould have their lives ſecured becauſe they accepted *peace*; thus far therefore the *covenant was ſtill of force: Gods word* required, that the *Canaanites* after the acceptation of peace ſhould become *tributary*, here the *covenant was not of force*, and therefore *Ioſhuah* made them *hewers of wood, and drawers of water, which is a kinde of tribute in the language of the Scripture*, a tribute of the *body*, though not of the *purſe*, in which ſenſe the *Ægyptian task-maſters*, are in the originall called *tribute maſters*, *Exod.* 1.11.

CHAP. IX.

Their Meaſures.

MEaſures in uſe among the *Hebrewes*, and ſo among all other Nations, they are of *two ſorts:* ſome *Menſuræ applicationis*, *meaſures of application*, as a ſpan, a cubit, a yard, and the like. Secondly, *Menſuræ capacitatis*, *Meaſures of capacity*, as pints, quarts, pecks, buſhels, &c. *Meaſures of application*, mentioned in Scripture, are theſe that follow; in which there might be no deceit, the ground of theſe meaſures was the bredth of ſo many, or ſo many barley cornes middle ſized laid by one another אצבע **Etsbang**, *Digitus*, *a finger*, *an inch.* [a] It containeth the breadth of ſix barley cornes joyned together where they are thickeſt: though in round reckoning it goeth for an inch, yet in accurat ſpeaking ** foure fingers make three inches.* Of this there is mention, *Ier.* 52.21.

[a] *Arias Mont. Thubal Cain.*

* *Quatuor digiti conſtituunt tres pollices. Franc. Iunius in Ezek.* 40.5.

Palmus, this was two-fold; *Palmus minor*, and *Palmus major*. The leſſer containeth the breadth of *foure fingers*, (i.) *three inches:* the *Hebrewes* terme it, טפח *Tophach*, the *Greeks* παλαιστιδα: the greater is termed זרת *Zereth*, by the *Greeks* σπιθαμὴ; in *Latine*, *Spithama*, & *Dodrans*. It containeth the meaſure that is betweene the thumbe and the little finger ſtretcht out, *a ſpan.*

פעם *Pagnam*, *Pes*, *a foot*. It containeth [b] *twelve inches.*

[b] 4. *palmos ſcil. minores. Pet. Martyr.* 1 *Reg. c.* 6.

אמה *Amma*, *Cubitus*, *A cubit*. We ſhall finde in authors mention of *foure kindes of Cubits*. 1. *Cubitus communis*, this was the meaſure from the elbow to the fingers end; it contained a foot and halfe, *or halfe* *a yard*, it is called the *common Cubit*. 2. *Cubitus ſacer*, *An holy cubit*, this was a full *yard*, containing *two of the common Cubits*, as appeareth by comparing, 1 *King*. 7,15. with 2 *Chron*.3.15. In the firſt place the pillars are reckoned each of them *eighteene cubits* high: in the ſecond place they are reckoned *five and thirty* cubits high; which together with the baſis, being one ordinary cubit high, *doubleth the number*; ſo that the firſt text, is to be underſtood of *holy cubits*: the ſecond of *common Cubits*. 3. *Cubitus regis*, the *Kings cubit*; this was [c] *three fingers longer then the common Cubit*; Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut*.3.11. *Onkelos* doth improperly terme it *cubitum regis*, the *Kings cubit*. *Laſtly*, there was *cubitus geometricus*, *A geometricall cubit*, it contained *ſix common cubits*, [d] and according to *theſe cubits*, it is thought that *Noahs Ark was built*.

Some make the difference betweene the *cubit of the Sanctuary*, and *the common cubit*, to be thus: *The common cubit*, they ſay contained [e] *fifteene inches*, the *holy cubit* [f] *eighteene inches*. But that the *holy cubit contained two common cubits* hath beene evidently proved, and it is probable, that thoſe who make the difference to be only *three inches*, have miſtaken the *Kings cubit* for the *holy cubit*.

חבל *Chebel*, *Funiculus*; A *line* or *rope*. The juſt length thereof is unknowne, the uſe thereof, was to meaſure grounds, whence it is ſometimes taken for the inheritance it ſelfe. The *lines* are fallen to me in pleaſant places, *Pſal*. 16.6. That is, mine *inheritance*.

קנה *Kaneh*, *Arundo*, the *Reed*. The uſe of this, was to meaſure buildings; the length thereof was *ſix cubits and an hand-breadth*, *Ezek*.40.5. The cubits in this place, are * interpreted *Kings cubits*: it was leſſe lia-

ble

[c] *Herodot. lib.2. in deſcript. Bab.*

[d] *Orig. hom. 2. in Geneſ. It. Aug. de Civitat. Dei lib.15.c.27.*

[e] *Quinos palmos.*

[f] *Sex palmos.*

* *Tremellius in hunc locum.*

ble to deceit than the *rope*, becauſe it could not be *ſhortned*, or *lengthned*, by *ſhrinking* or *ſtretching*; hence the *Canon* or *rule* of the holy *Scripture* is myſtically typed out by this *Reed*. *Ezek*. 40. And *Revel*. 21. 15.

To theſe may be added other *meaſures*, wherewith they meaſured their *wayes*, and *walks*. The leaſt of theſe was צגד *tſagad*, *Paſſus*, A pace.

Στάδιον, *Stadium*, *a furlong*. It is often mentioned in the *New Teſtament*, not at all in the *Old*. [g] It contained *one hundred twenty five paces*, which is the eighth part of our mile. Some think it to be called ſo ἀπὸ τῆς στάσεως, from *ſtanding*, becauſe *Hercules ranne ſo much ground before he ſtood ſtill*.

Milliarium, *A mile*: it containeth with us a *thouſand paces*, but much more among the *Hebrewes*. Their word ברה *Barah*, tranſlated often *Milliarium*, properly ſignifieth *A dinner or meale*; and being applyed unto *journeyes*, *walks*, or *wayes*, it ſignified ſo much ground as uſually is gone, or conveniently may be travelled in halfe a day, betweene *meale and meale*, or *bait and bait*. The word is read, *Gen*. 35. 16. When there was (כברת הארץ *Cibrath haarets*) *about halfe a dayes journey of ground*. The *Greeke* in that place hath an uncouth word χαβραθά, doubtleſſe it was made from the *Hebrew Cibrath*, and ſignifieth *halfe a dayes journey*.

Their *meaſures of capacity*, termed *Menſuræ capacitatis*, were of *two ſorts*. Some for *dry things*, as corne, ſeed, &c. ſome for *liquid things*, as Wine, Oyle, &c. in both that there might be a juſt proportion obſerved, all their meaſures were defined by a ſet number of *Hen egge ſhels of a middle ſize*.

In my parallelling of them with our meaſures, where I ſpeake of *Buſhels*, *Halfebuſhels*, *Pecks*, &c. I am

[g] *Iſidor.*

am to be underſtood according to *Winchester meaſure* as we phraſe it, ſuch a buſhell containeth *eight gallons*. Where I ſpeak of *Gallons, Pottles, Quarts*, &c. I am to be underſtood according to our *Ale-meaſure*, thereby I avoid fractions of number.

קב *Kab, Kabus, A Kab.* [a] This contained *twenty foure egges*, it held proportion with our *Quart*. The leaſt meaſure mentioned in Scripture, is the *Fourth part of a Kab*, *2 Kings* 6.25. The famine in *Samaria* was ſo great, that *a fourth part of a Kab of doves dung* was ſold for five pieces of ſilver. The *Rabbins* have a Proverbe, That [b] *tenne Kabs of ſpeech deſcended into the world, and the women took away nine of them.*

עמר *Omor*. It contained * *one Kab and an halfe, and a fifth part of a Kab*, that is, *three pints and an halfe pint*, and a fifth part of an halfe pint. It was the tenth part of an *Ephah, Exod.* 16.36.

סאה *Seah*, σάτον, *Satum*, the *Latine* Interpreters commonly render it by *Modius*. It contained [c] *ſix Kabs*, that is, *a Gallon and halfe*. We tranſlate the word in generall *A meaſure*: To morrow this time a *meaſure* (that is, *a Satum*) of fine flower ſhall be ſold for a Shekel, *2 Kings* 7.1.

אפה *Ephah*. It contained [d] *three Sata*, that is, *halfe a buſhell and a pottle.*

לתך *Lethec*. It contained [e] *fifteene Modios* (i.) *Sata*; that is, *two buſhels ſix gallons and a pottle.* Mention of this is made, *Hoſ.* 3.2. It is there rendred in *Engliſh*, *halfe an Homer.*

חמר *Homer*. It is ſo called frō חמור *Chamor, Aſinus, an Aſſe*, becauſe this meaſure contained ſo much graine or corne, as an Aſſe could well beare. It contained *ten Ephahs, Ezek.* 45.11. that is, *Forty five gallons*, or *five buſhels and five gallons.*

בור

[a] *Arias Mont. Thubal.Cain.*

[b] עשרה קבין שיחה ירדו לעולם תשעה נטלו נשים *Vid. Buxtorf. lexic. in* שיח.

* *Alſted præcog. theol. l.* 2. *p* 588.

[c] *Vid. Buxtorf. Lexic. in* קבב *ex opere R. Alphe, tractat. de paſch. cap.* 5. *fol.* 179.

[d] *Arias Mont. Thubal Cain.*

[e] *Epiph. de menſur. & Ponderib.*

כור *Cor, Corus.* The *Cor* and the *Homer* were of the ſame quantity, *Ezek.* 45. 14. It was not only of liquid things, *Luke* 16.7.

Theſe meaſures of which we have ſpoken hitherto the *Hebrewes* uſed in meaſuring of *dry things*: three other meaſures there were, which they uſed for liquid or *moiſt things.*

לוג *Log.* It contained [f] *ſix egge-ſhels.* It was of the ſame quantity as the *fourth part of a Kab, Halfe a pint.*

הין *Hin.* It contained the quantity of [g] *ſeventy two egge-ſhels*, ſo that it was of our meaſure *three quarts.*

בת *Bath*, βάτος, *Bathus*, the *Bath.* It was of the ſame capacity with the *Ephah, the tenth part of an Homer*, *Ezek.* 45.14. The *Latine* interpreters commonly render it *Cadus.* [h] *Hierome* writing upon *Ezekiel*, renders it *Vadus. Decima pars Cori, inquit, in ſpeciebus liquidis vocatur bathus, ſive vadus.* I ſometimes thought there had beene ſome errour in the print, namely, *Vadus* put for *Cadus*: But now I find the *Greeks* to uſe both βάτος, and βάδος, for this meaſure, and from the laſt of theſe *Greeke* words, that ancient *Father* reads it *Vadus.* Sometimes our *Engliſh* renders it in generall *A meaſure*, *Luk.* 16.6. It contained *foure gallons & an half.*

All theſe meaſures were proper to the *Hebrewes*; I finde three other mentioned in the *N. T.* taken from other Nations.

Ξεστὸς, *Sextarius.* We *Engliſh* it in generall, *A Pot*, *Mark* 7.4. [i] it was of the ſame quantity with the *Log*, if we underſtand it of the *Romane Sextarius.* It was ſomewhat more, if we underſtand it of the *Atticke Sextarius*, *undecim Attici ſextarii æquabant Romanos duodecim.* In probability we are to underſtand the *Romane* meaſure, ſo that it contained *ſix egs*, that is, *halfe a pint.*

χοῖνιξ,

[f] *Buxtorf. in loco ſuperius citato.*

[g] *Buxtorf. ib.*

[h] *Hieron. Ezek.* 45.

[i] *Alſted. præcog. Theol. p.* 561.

χοῖνιξ, *Chenix*, *A meaſure*, *Rev.*6.6. It ſignifieth properly that meaſure of corne, which was allowed ſervants for their maintenance every day. Whence was occaſioned that ſpeech of *Pythagoras*; *Super Chænice non ſedendum*; that is, *We muſt not reſt upon the proviſion which ſufficeth for a day*, *but we muſt take care for the morrow*. It contained [k] *foure Sextarii*, that is, *A quart*.

Μετρητὴς, *Metrets*, *Iohn* 2.6. It is tranſlated, *A Firkin*. It was a meaſure in uſe among the *Athenians*. [l] It was of the ſame quantity with *Cadus*, and *Cadus* (as before was noted) was equall to the *Hebrew Bath*, ſo that it contained *foure gallons and an halfe*.

CHAP. X.

Their Coines. Firſt of Brazen Coines.

THat they might have juſt *Coines* and *weights*, they weighed both them and their weights by *barley cornes*.

Λεπτὸν, *Minutum*, *A mite*, *Luke* 21.20. *Mark* 12.42. The latter *Hebrewes* call it פרוטה *the Syriak* שמונא (i. *Octava*, *the eighth part of Aſſarium*.) [m] It weighed *halfe a barley corn*. It valued of our money, *three parts of one* c.

Κοδράντης, *Quadrans*, *A Farthing*. It was a *Roman coin*, weighing a *graine of barley*, it conſiſted of *two mites*. The poore widow threw in *two mites*, *which make a farthing*, *Mark* 12.42. by conſequence it valued of ours c.$\frac{1}{2}$.

Ασσάριον, *Aſſarius*, *vel Aſſarium*. It was a *Roman coine* weighing *foure graines*. The *Rabbines* call it איסרר *Iſor*, and ſay that it containeth * *eight mites*. Of this we reade, *Matth.* 10.29. Are not two ſparrowes ſold for (*an Aſſarium*) our *Engliſh* readeth it for a *farthing*? It valueth of ours in preciſe ſpeaking, q^{a}--q.

[k] Budæus de aſſe lib.5.

[l] Budæus de aſſe lib.5.

[m] פרוטת מ משקל חצי שעורה *Moſes Kotſenſ.* fol.124.Col.4.

* Druſius in præter Luc.12.59.

Their Silver Coines.

גרה *Gerah.* It was the twentieth part of the Shekel of the Sanctuary; *A Shekel is twenty Gerahs, Exod.* 30. 13. It was the leaſt ſilver coine among the *Hebrewes*; It valued of ours 1 đ. *ob.*

אגורת, *Agorath.* We Engliſh it in generall, a *peece of ſilver*, 1 *Sam.* 2. 36. But it appeareth by the *Chaldee Paraphraſe*, that it is of the ſame value with *Gerah*, that *Paraphraſe* renders both מעא, *Megna*, by the *Greek* they are both rendred ὀβολὸς, the value thereof therfore is 1 đ. *ob.*

קשיטה *Keſhita.* The word ſignifieth a *lambe*, and is uſed for n certaine *coine* among the *Hebrewes*, on the one ſide whereof the image of a *lambe* was ſtamped, our *Engliſh* reads it in generall a *peece of money*. *Iacob* bought a parcell of a field for an hundred *peeces of money*, *Gen.* 33. 19. In the Originall it is for an hundred *lambs*. But it is apparent, that *Iacob* paid *money*, for S. *Stephen* ſaith, he bought it for *money*, *Acts* 7. 16. In the judgement of the *Rabbines*, it was the ſame that [n] *Obolus*; [o] *twenty of them went to a Shekel*; So that the value thereof was 1 đ. *ob.*

כסף *Ceſeph*, ἀργύρειον, *Argenteus*, *a peece of ſilver*; as the *Romans* numbred their ſums by *Seſterces*, in ſo much that *Nummus* is often-times put abſolutely, to ſignifie the ſame as *Seſtertius*; ſo the *Hebrewes* counted their ſums by *Shekels*, and the *Grecians* by *Drachmæ*, hence *Argenteus*, *a piece of ſilver*, being put abſolutely in the *Bible*, if mention in that place be of the *Hebrew coines*, it ſtandeth for a *Shekel*, and valueth 2 ß. 6 đ. if it ſtand for the *Shekel of the Sanctuary*: if it ſtand for a *common Shekel*, then it valueth 1 ß. 3 đ. But if mention be of the *Greek coines*, as *Acts* 19. 19. then it ſignifieth the *Attick Drachma*, which valueth of our money 1 đ. *ob.*

Δραχμὴ *Luke* 15. 8. [p] It was a *quarter of a Shekel*, and thus by conſequence it valued of ours 7 đ. *ob.*

Δίδραχμον, *Didrachmon*, *Matth.* 17. 24. We *Engliſh* it

[n] *R. Solom. Gen.* 33. 19. *It. R. David. in lib. radic. It. Levi ben. Gerſ. Gen.* 33. 19.

[o] *Druſ. ad diffi. loca Gen. p.* 119.

[p] *Breerwood, de num.*

tribute money: The *Syriak* readeth [q] *Duo Zuzim*, now that coine which was termed *Zuz* by the *Hebrewes* was anſwerable to the *Roman Denair*, whence it appeareth that it valued of ours 1 s. 3 d.

Στατὴρ *Stater*. We engliſh it a *peece of money* at large, but it contained preciſely *two didrachma*. For the *tribute money* to be paid for each perſon, was *Didrachmũ*, as is evident; *Mat*. 17. 24. & this *Stater* was paid for *two*, namely for *Chriſt* & *Peter*, the value of it therefore was 2 s. 6 d.

Δηνάριον, *Denarius, a penny*. This was their *tribute money*, *Mat*. 22. 19. There were [r] *two ſorts of pence* in uſe among them, the *common penny*, which valued of ours 7 d. *ob*. And the *penny of the Sanctuary*, which valued 1 s. 3 d. For it was anſwerable to their *Didrachmum*, and of this laſt we muſt underſtand S. *Matthew* in this place, for their *tribute money* was *Didrachmum*, as before hath been noted out of *Mat*. 17. 24. This *Didrachmum* or *halfe ſhekel*, was formerly paid by the *Iſraelites*, [s] every yeare after they were twenty yeares old, towards their *Temple*, *Exod*. 30. 13. *Cæſar* by taking away this money from the *Temple*, and changing it into a *tribute* for his *own coffers*, did in truth take away from *God* that which was *Gods*. Hence in that queſtion propoſed unto *Chriſt*, *Is it lawfull to give tribute unto Cæſar or not?* *Chriſt* anſwereth, *Render unto Cæſar the things that are Cæſars, and unto God the things that are Gods*. [t] This very *Tribute* afterward was paid by the *Iewes* towards the *Roman Capitoll*, by vertue of a decree made by *Veſpaſian*.

זוז *Zuz*, It was the [ſ] *fourth part of a ſhekel of ſilver*; It valued therefore of ours 7 d. *ob*.

שקל *Shekel*, *Siclus*, *A ſhekel*. It was two-fold; *Siclus regius*, *The Kings ſhekel*, of common uſe in buying and ſelling, it valued 1 s. 3 d. And *Siclus Sanctuarii*, *The ſhekel of the Sanctuary*, it valued 2 s. 6 d.

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[q] תרין זוזין

[r] Tremel. Mat. 22. 19.

[s] Aben Eſr. Nehem. 10. 32.

[t] Ioſeph. de bello lib 7. cap. 26.

[ſ] זוז רבע שקל כסף Elias Thisbit.

The *ſhekels of the Sanctuary* were of *two ſtampes.* The one was alwayes in uſe among the *Iewes* : the *thirty pieces of ſilver which Iudas received, are thought to be the thirty Shekels of the Sanctuary.* It had ſtampt on the one ſide, the *pot of Manna*, or as others think, *Aarons Cenſer*, or *Incenſe cup* : the inſcription on this ſide was שקל ישראל *Shekel Iſrael, The Shekel of Iſrael* : on the reverſe ſide, was ſtampt *Aarons rod budding*, with this inſcription about the Coin, ירושלים הקרושה *Ieruſchalaiim hakeduſcha.* After the comming of our *Saviour* , the *Jewes* which were converted to the *Chriſtian Faith*, [t] changed their *Shekel*, and on the firſt ſide ſtampt the *Image of Chriſt with* יש at the mouth of the Image, and ו in the pole, which three letters made his name *Ieſu.* On the reverſe ſide there was no picture, but the whole rundle was filled with this inſcription, משיח מלך בא בשלום ואור מארם עשום חי (i.) *Meſſias rex venit cum pace, & lux de homine facta eſt vita.* In ſome coines, for the latter clauſe of that inſcription is read, ארס עשוי אלתיב (i.) *Deus homo eſt factus.*

The *Kings Shekel* in *David* and *Solomons* time, had ſtampt on the one ſide, a kinde of tower ſtanding betweene ירו and מלם, and underneath was עיר הקרש. The whole inſcription was, *Ieruſalem urbs ſanctitatis* : On the reverſe ſide, the rundle was filled with this *Hebrew* דוד חמלך ובנו שלמח המלך (i.) *David rex, & filius ejus Salomon rex.*

The *Shekel* againe was divided into leſſer *coines*, which had their denomination from the parts thereof. Thus we reade of the halfe *Shekel*, *Exod.*30.13. The *third part of a Shekel*, *Nehem.*10.32. *The quarter of a Shekel*, 1 *Sam.*9.8.

Their gold Coines.

זהב *Zahab.* The *Engliſh* reades it, *A peece of gold*, 2 *King.*5.5. By it is meant, that which elſewhere is called

[t] *Alſted.præcog.*

Siclus auri, A Shekel of gold, 1 *Chron*.21.25. Hence the one thouſand ſeven hundred *peeces of gold* mentioned, *Iudg*.8.26. The *Greek* renders 1700.[u] *Shekels of gold*. [x] The weight of this coine was two *Attick drams*, the value 15 s.

[u] Σίκλοι χίλιοι, &c.

[x] Breerwood de nummis.

אדרכון *Adarcon*, of this we read, *Eſra*.8.27. It was alſo called דרכמון *Drackmon*, of which we reade, *Eſr*.2.69. Both theſe names ſeem to denote the ſame coin, if not, yet both were of the ſame weight. The *Greek* interprets them both by δραχμὴ, & our *Engliſh* accordingly renders both *A dramme*: which muſt be underſtood of the *Drams* in uſe among the *Hebrewes*, weighing two *Attick drams*. From the *Greeke* δραχμὴ, *Drakmon* ſeemeth to have had its name.[y] He conjectureth not amiſſe, who thinketh that *Adarcon* was ſo called, *quaſi Daricon*, which was a certain coin of gold in uſe among the *Perſians*, & frō *King Darius* (whoſe image one ſide thereof bore) was named *Daricon*, and א amongſt the *Chaldeans* is often prefixed before a word, as ה is amongſt the *Hebrewes*. The value of this coine was of ours 15 s.

[y] Breerwood de nummis.

Their Summes.

Their *Summes* were *two* מנה *Maneh*, μνᾶ, *Mina*, a *Pound*. Jn *gold* it weighed *one hundred Shekels*. This appeareth by comparing theſe texts, 1 *King*.10.17. *Trees* מנים *Manim*, *Three pound* of gold went to one ſhield. Now we reade, 2 *Chron*.9.16. *Three hundred Shekels* of gold went to one ſhield. The name *Shekels* is not expreſſed in the originall, but neceſſarily underſtood, as appeareth in that which was ſpoken of *Zahab*. For it is a received rule, that in Scripture, *Aurum* being put with a *numerall*, ſignifieth ſo many *Shekels of gold*: and ſo *Argentum* in like manner. The weight thereof then being *one hundred ſhekels*, it followeth that the value was 75 l. In *ſilver* their *Maneh* weighed *ſixty ſhekels*, *Ezek*.45.12. ſo that it valued 7 l. 10 s. Note, that [z] *Sheindler* was decei-

ved

[z] Sheindler. in מנה

ved, in ſaying that the price or value of the *Maneh*, was changed in *Ezekiels* time, becauſe it then valued 60. *Shekels*, for the difference is not between the ſacred and profane *Maneh*, as *Sheindler* conceiveth it; between the *Maneh* of gold, which was valued at an hundred *ſhekels* alwayes, and the *Maneh* of ſilver, which weighed 60. *Shekels*, according to the fore-quoted place in *Ezekiel*.

The ſecond ſum was ככר *Cicar*, *Talentum*, *A Talent*. This if it were of *ſilver*, it conteined in weight 3000 *ſhekels*. For thoſe two verſes being compared together, *Exod.* 38. 25, 26. ſheweth that *ſix hundred thouſand* men, paying every man *halfe a Shekel*, the whole ſum amounted to an *hundred talents*; whence it followeth, that a *Talent of ſilver* amongſt the *Hebrewes*, was 375 **l.** But a *Talent of gold* (the proportion of gold to ſilver being obſerued) was twelve times as much, ſo that it valued of ours, 4500 **l.**

In this tract of their coines we are to know *three things*. Firſt, that as the *Romans* in the former ages, uſed *Æs grave*, *Bullion money*, unſtampt, which in the *Maſſe* or *Billot* they weighed out in their payments; and afterward, *Æs ſignatum*, *coined metals*: So the *Hebrewes*, though at laſt they uſed *coined money*, yet at firſt they *weighed their money*, *uncoined*; *Abraham weighed to Ephron the ſilver*, *Gen.* 23. 16. Hence the *Shekel* had its name from שקל *Shakal*, *ponderare*, *librare*, *To weigh*, or *put in the ballance*. *Secondly*, as the coined *ſhekel was twofold*; one for the uſe of the *Sanctuary*; the other for the uſe of the *Common wealth*, and that of the *Sanctuary* was double the price of the *other*: So the *weight of the Shekel* is to be diſtinguiſht after the ſame manner; the *Shekel of the Sanctuary* weighed *half an ounce Troy weight*; the *common ſhekel* weighed *a quarter of an ounce*. For example, *Goliahs ſpeares head weighed ſix hundred ſhekels of the Sanctuary*, 1 *Sam.* 17. 7. that is, *twenty five pound weight*: *Abſaloms* *haire weighed two hundred ſhekels after the Kings weight*, 2 *Sam.* 14.26. that is, *foure pound weight and two ounces*. Yea the ſums, which I have reckoned only *according to the Sanctuary*, in common uſe *according to the Kings weight*, they abate halfe their value.

3. The leſſer coines were in generall termed κέρματα, or in the ſingular number κέρμα, *Iohn* 2.15. The word ſignifieth properly a ſmall quantity, or little peece of metall, ſuch as may be clipt off from coines. [a] *Vpon the firſt of the moneth Adar, Proclamation was made thorowout Iſrael, that the people ſhould provide their halfe ſhekels, which were yearly payed toward the ſervice of the Temple*, according to the cōmandement of *God Exod.* 30.13. [b] On the 25 *of Adar*, then they brought *Tables* into the *Temple* (that is, into the *outward court* where the people ſtood) on theſe *tables* lay theſe κέρματα, or *leſſer coines*, to furniſh thoſe who wanted *halfe ſhekels* for their offerings, or that wanted *leſſer peeces of money*, in their payment for oxen, ſheep, or doves, wch likewiſe ſtood there in a readineſſe in the ſame court to be ſold for ſacrifices: but this ſupply of *leſſer coines*, was not without an *exchange* for other mony, or other things in lieu of money, & that upon advantage. Hence thoſe that ſate at theſe *Tables*, as chiefe *bankers* or *Maſters of the exchange*, they were termed Κερματισαὶ, in reſpect of the *leſſer coynes* which they exchanged; in reſpect of the *exchange it ſelfe*, they were termed Κολλυβισταὶ, for [c] Κόλλυβος ſignifieth the ſame in *Greeke*, as *Cambium* in *Latine*, whence thoſe *letters of exchange*, which the *Latines* call *Literas Cambii*, the *Greeks* cal σύμβολα κολλυβιστικὰ, *Tickets of Exchange*; in reſpect of the *tables* at which they *ſate*, they are termed by the *Talmudiſts* שולחנים, from שר חן *Schulchan*, *Menſa*; for the ſame reaſon they are ſometimes termed by the *Greeks* τραπεζῖται, and by the *Latines Menſarii*. Theſe are thoſe *changers of money*, which our *Saviour* drove out of the *Temple*.

FINIS.

תחלה לאל הי

[a] *Moſes Kotſenſ. de Siclis fol.* 122 *col.* 2.

[b] *Moſes Kotſenſ. ibid.*

[c] Κόλλυβος, *inquit Pollux, eſt* ἀργυρεὶς ἄλλαξιν *vid. Druſ. Annot. in N.T. part. alter.*

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